WORLD DOMINION

and

THE WORLD TO-DAY

UNDER WAR CONDITIONS IN NORTH AFRICA

JUSTICE FOR THE JEWS

CHRISTENDOM'S LOST PROVINCE

CO-OPERATIVE RECONSTRUCTION

By GENERAL CARPENTER, Salvation Army

THE CHURCHES MUST BE READY

FREEDOM AS INTERPRETED BY ROME

A UNIQUE EXAMPLE OF UNION

Full List of Contents Overleaf

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXI. No. 4 July-August, 1943

¶ *An inspiring vision of the possibilities of future co-operative reconstruction.*

Co-operative Reconstruction

General George L. Carpenter of the Salvation Army

A JOURNEY of some 32,000 miles, 20,000 of them by air, and the fulfilling of over 120 main public engagements, with innumerable extras, did not give many opportunities for reflection during the recent tour which Mrs. Carpenter and I made of Salvation Army centres in the United States of America, Canada, the West Indies and South America.

It was all over within a few weeks and the speed of the air travel gave us so little space between engagements that we seemed to find the trailing glory of one " red hot " Salvation Army " prayer battle " warming the opening exercises of another meeting in a place hundreds of miles distant.

Since our return home, however, we have been able to recall the main outlines of the swift panorama which was unrolled before our eyes, and to find almost as many reasons for thanksgiving in retrospect as there were in the delightfully spontaneous welcomes accorded us.

Everywhere amongst the people of the Western hemisphere we found a new vision of what the future holds in the way of co-operative reconstruction. Everywhere we found a conviction that God's will must be discovered and followed, if present distresses among the nations are to be overcome.

Private conversations with President Roosevelt and Mrs. Roosevelt, with the Presidents of Brazil and the Argentine, with Governors, Senators, religious leaders, business men, educationists, industrialists, scientists, soldiers, sailors and airmen, writers and artists, and many representatives of the artisan classes, gave innumerable opportunities for discovering the new spirit of enquiry concerning the truths contained in Christian teaching.

We were deeply impressed by the simplicity of spirit amongst many of the leading people. It was by no desire to accommodate themselves to their guests from London, for instance, that some of

our hosts had family prayers. Nor did we detect any deliberate steering of the conversation into channels considered "safe" for Salvationists on the many occasions when we found ourselves discussing religion in modern life. There was a genuine spirit of enquiry abroad. Bankers shared it with Bishops, political leaders with the deft attendants who brightened the long train journeys.

WE could not but be impressed with the putting forth of immense energy for national purposes. Such glimpses as we caught of camps and works, docks and factories, were illumined by the all-prevailing sense of disciplined effort. Nations were indeed in marching order. But there was something more. If lately there had been spiritual indifference—and few would deny that—it was, we seemed to discover, being replaced by a mood of inquiry which was both a challenge to Christian people and an immense opportunity.

In this connection I am compelled to believe that in the New World, as in the Old, the time has arrived for the Church to go to the people on the streets, and in market-places, with a carefully planned programme, and a new spirit of urgency in the presentation of its message.

In Brazil and Argentina, as also in California, we were delighted with opportunities of speaking in the open air to great crowds of men and women who stood to listen for upwards of two hours. I felt then, and I feel still more deeply now, that those who bear the name of Christ must get out and keep out, and not be afraid of toil or of showing enthusiasm.

Of the kind of opposition which in one year brought physical injuries to over 600 Salvationists there may be little, if any, in the New World, although a touch of it would perhaps do us good! To-day there is a question mark in the mind of the man in the street. He wants to know, although he has only a vague idea of what he wants to know! He does not see that he is seeking "the power of God unto Salvation." We ought to be out to meet his query and strive to answer it. I am grateful for the confirmed Salvation Army open air practice, but feel that we Salvationists should be doing far more to lay hold of the opportunity.

Another encouraging impression of the New World was the spirit of unity amongst the various Christian peoples. We had happy and profitable communion with Ministers of many denominations. They did not demur when I laid continued emphasis on the need for personal experience of salvation and personal witness. In South America, particularly, we found the Protestant Churches united and wide awake to their vast tasks. I found their people most interested in what are called the "simple things" of the Gospel.

Several Bishops spoke with me concerning their flocks, in such widely separated dioceses as Washington and Buenos Aires, Chicago and San Francisco, and their interest in our continued emphasis on the teaching of Holiness indicated their concern for their own people.

The great demand for chaplains for the United States Army is in

itself a pointer towards the concern which is felt for the spiritual life of the national forces.

President Roosevelt has, on more than one occasion, spoken of his determination to see that due care is taken of the souls of America's fighting men, and many contacts with officers and rank and file gave me the impression that this indicates the official attitude throughout.

I AM not saying that the American forces are in any way more religious than the rest of the nation, but the provision for their spiritual needs, and the work of the United Services Organizations, in which the Salvation Army takes a goodly share, must have a powerful influence upon them.

I left the White House, following an interview with the President, with a deep sense of thankfulness that the chief citizen of the United States had so keen an understanding of the enduring spiritual values. When, at a later date, in Florida, it was my privilege to address some thousands of military cadets, I felt the same earnest spirit of reverence for the things of God.

As for the Salvation Army, air travel gave me a new conception of its size and essential unity. Within a few hours we saw our people at work in centres thousands of miles removed from each other. We heard their varying dialects and languages voicing the same message, and saw their hands, of different hues, busy with the same work of rescue and care.

At the beginning of the American campaign I felt led to say to the Salvationists in that great country :

> " The most pressing need in our warfare is the convicting Spirit of God. I am hoping to see a greater readiness in seeking cleansing of the soul, so that He might have an increasing force of Divinely-guided men and women to help the world in this hour of desperate need."

Looking back on the swift days which followed, I can speak with gratitude of the fulfilment of that hope.

Perhaps the happiest hour of the tour was that which we spent at what is called Detroit Bowery, after the famous New York Bowery, with its saloons and bums' dwellings. When a splendid Salvation Army Hall was erected to accommodate the large Army Corps in Detroit, the fear was expressed that the excellence of the architectural and other arrangements might tend to make The Army " high hat," and less accessible to the very poor and sinful. The old Hall was, therefore, dedicated to " Bowery folk and Bowery tactics " ! Meetings were held every night. The drunks were pursued with the message of deliverance. The poor were made to feel this was " their place."

Many were and are being won for Christ. A man (Tom Crocker) who had been Town Clerk, but who had become a castaway, was so changed that he was, after three years, appointed the leader. At a remarkable meeting we heard many of Captain Crocker's soldiers tell of the miracles that had taken place in their lives. Their faces shone as they praised God for the breaking of fetters of drunkenness,

gambling and vice. Many had served terms of imprisonment for their wrong doing. Here they were "leaping and praising God," and eager in prayer for others. In a glorious prayer meeting some twenty-five men and women knelt at the penitent form. That was a night to be remembered when the going is hard and the heavens as brass !

WITH us at Detroit was Henry Milans, one-time managing editor of a great American newspaper, only to become a hopeless alcohol addict, sleeping on the steps of warehouses, on piers and loading platforms, with copies of the papers he once helped to make, for a mattress. He, too, was converted and has since been the means of winning scores of outcasts for Christ, mainly through his pen. It was my happy duty to admit Henry Milans into The Salvation Army's Order of the Founder, a decoration given for service which would specially recommend itself to William Booth.

In contrast with the Detroit Bowery were the impressive Young People's gatherings, each attended by some hundreds of representative young Salvationists, full of high spirits and giving good promise as future leaders amongst us.

America, the largest field visited, is a vital link in the international unity and strength of The Salvation Army. We were delighted to discover there so large a measure of the true spirit of devotion and joyous heart-religion. It was equal to anything we have encountered in any part of the world.

There are, in the United States, Salvation Army forces as loyal to our international ideals, as enthusiastic, as progressive and as zealous for the Kingdom as could be found at any time and place.

If our hearts went out to the more than 5,000 Officers staffing corps and hospitals, residences, and social institutions in America and Canada, how much more to the little group in Buenos Aires where, in one small Officers' Meeting, there were Danish, Norwegian, German, Swedish, Chilean, Peruvian, Greek, British and Swiss Officers ! And to those toiling in such places as British and Dutch Guiana, Trinidad, Bermuda, Cuba, Jamaica, and the rest.

I will conclude with a word concerning yet another tie that binds. The work of The Salvation Army International Comforts Department on behalf of war victims of Britain, initiated by Mrs. Carpenter before she left Canada on my appointment as General, has grown to vast proportions, largely due to the generosity of the women of Canada, America and Australasia. It was a great joy to Mrs. Carpenter to be able to thank many of the givers in person. Their interest in her stories of conditions in Britain was unflagging. It will be long before these bonds lose their power on either side of the Atlantic.

The plane is opening up new vistas of communion between the Christian bodies in various lands. But I think of a handful of dusky Salvationists I met on a mountainside in Jamaica, and confess my belief that the humble local witness of people who will never fly is still the greatest power in the Christian Church.

¶ *A Moor in Morocco said : " Are you not ashamed of yourselves ? "*

A Glance Into the Future

James Haldane

AN enforced period of inactivity has at least one compensating merit : it not only provides leisure for reflection, but also affords opportunity for viewing and examining one's efforts and achievements from another angle. A business man, visiting our station, and wishing to make some remarks that he deemed would be helpful to our missionary undertaking, said to me before making his suggestions : " You know vastly more about the country and its people than I do, but you are always so close to this work that important factors, obvious to the visitor, may escape your observation." That is true. For, just as the painter now and again lays aside his brush and steps back some distance from the canvas to get rid of the blurring effect caused by close contact with his picture, so the missionary, removed to some distance from his habitual work, may discover defects and means to remedy them which might otherwise have escaped his notice.

In different parts of the world, doors—that yielded and opened only after long years of patient pioneering work by the missionaries—have been closed. Outside the missionaries are waiting and praying for their re-opening. It is almost certain that, when they do re-open, there will be a considerable reduction in the number of those who will re-enter. For we cannot disguise the fact that the shock to faith and enthusiasm caused by the war will leave some in such dispirited mood as to deprive them of all inclination to return to their old fields of labour. And there will be others, now grown old in the work, who will feel that they have not the elasticity to accommodate themselves to the changes brought about by war upheaval. These will treat the break in their labours, not as a sign of defeat, but as a fitting opportunity to retire and so make way for young recruits to begin their missionary career. These factors manifested themselves after the last war, and are likely to appear in a more pronounced form after this war.

MILLIONS of natives, apart from their own choice, have been overtaken by the maelstrom of the war. They have been driven from their homes, their animals have been seized, often without parley or payment, their fields have been furrowed with trenches, and their villages turned into fortresses. These are but a few of the evils that have overtaken them. We must not be surprised, then, if primitive and backward races, who have laws to guard their property, to protect the rights of their women-folk and regulations to keep war within bounds, should, in future, treat civilized nations with mistrust, and even disgust.

A narrative of the gruelling battles that the natives have witnessed in jungle, desert and in the streets of their towns and villages, between civilized and " Christian " nations, will march down through future years to be rehearsed to generations yet unborn. Parents,

when walking the streets, crossing fields or mounting sand dunes, will tell their children how they saw modern armies at these places, engaged in deadly duels. Ugly scenes will be portrayed and pressed upon the minds of future generations, and the impression thus made will become the basis on which the natives will pronounce judgement on nations who, for centuries, have claimed to be Christian.

THE other day, a Moor, sitting in his shop, reading a newspaper in Arabic, signalled me to approach. "You Christian nations," he said in a low tone, "have you no fear of God? Have you no such word in your speech as reconciliation? Are you not ashamed of yourselves?"

When this war is out of the way, and missionaries return to their work, how are they to approach these people and present a message that the natives will treat as being bound up with the life and culture of nations who have sought with all their might to destroy each other? And what will the missionary say if some man, or several of them, maimed for life by bullets or shells that flew or hissed among their huts, should step forward on crutches to show what so-called Christian nations have done for them? If the missionary task were only one of preaching and theology, these men on their crutches would have power to crush almost every message which the missionary proclaimed.

What we have to do is to prove to them—the task is an exceedingly difficult one—that there is a difference between nominal and real Christians, and that many elements in modern civilization are utterly at variance with the spirit of Jesus and His Gospel. How are we to do this? Can we do it? The masses who make up the population of the non-Christian world will not be fobbed off by theological phrases or displays of philanthropic sympathy. Missionary work will wilt or thrive in accordance with the measure of Christlikeness it exhibits. Hospitals and schools give the missionary a medium through which he may reach the natives, but if the staff engaged in this effort make it the centre of their work, while allowing their Christian life and witness to saunter on the periphery, results will not be satisfactory. A missionary is not a hospital or school; he is something apart from the medium which he uses. His skill may be admired, his philanthropy be praised, without making any Christian impression at all. The future of missionary enterprise depends upon the measure of Christlikeness we exhibit.

Near to our station is a river called the "Mother of the Grass." Some fifteen years ago, engineers began to build a barrage over it. The work went on for many months, and, as the natives watched the waters being stemmed, their curiosity was aroused. When they were informed that the dam was to be used as a force to produce light for several towns, their sense of humour was stirred to effervescence. God might produce light from water, but not man. Then one night, after the work was finished, a switch was moved, and several Moorish towns were brilliantly lit.

Let Christian missions in all the phases of their activity be lit

up by lives of Christlikeness, and there will be less call for debate and discussion. If the course of our lives runs parallel to our preaching of the Gospel, the natives will be compelled to acknowledge that we have found the way of salvation. Force any theory into productive activity, and its soundness is established.

So, when the war is out of the way, and seasoned missionaries, along with the new recruits, return to their work of evangelizing the world, they are likely to find less scope for clever arguments and logical reasoning, and a larger field for Christian living. It is not suggested that candidates for the mission field should be recruited from the ranks of the ignorant and thoughtless, who have superfluous enthusiasm and a deficiency of balanced good sense, but rather that those who have education, skill and talents must understand that these will be effective only in so far as they become media for manifesting the spirit of Jesus Christ.

Moroccan Medley

A CORRESPONDENT says that Morocco must be a medley to many and a muddle to more. There are several distinct zones in it—French, Spanish, etc. In Tangier, the work has gone on unhindered by any political action, although economic pressure, fluctuating exchange, soaring prices, leakage of commodities, and consequent shortage of many essentials, are all, in varying degree, contributing to bring about an almost impossible situation. Rumours, founded or unfounded, cause nervous tension and uncertainty as to the future, which is not without its effect on the present. The missionary community, including voluntary helpers, unattached to any Society, still numbers between thirty-five and forty—a high number for so small a space.

Tangier was a corridor, and a useful one, for correspondence both ways, between North Africa and the wider world, and, for a time, for financial supplies to reach missionaries cut off from their home bases. But the increasing intensiveness of the economic war on the one hand, and depletion of stocks on the other, plus an army of occupation (with Pharaoh's "lean kine" coming in and "fat kine" going out in continuous rotation), and an incursion of officers' wives, families and camp followers, have all helped to kill the goose that laid the golden egg, or, to change the metaphor, to make hay while the Axis sun shone.

If there was an exodus of true British and American residents, Gibraltarians and refugees of many nationalities all sought and found a refuge in the age-old city by the Pillars of Hercules. Tangier is a city of contrasts : of plenty and poverty ; of nakedness and fur coats ; of a diet of bread and water for the poor (and savourless, unsatisfying bread at that) and single meals, which are advertised at festival seasons and cost as much as a labourer might earn in a year. Rags and tatters may sometimes be picturesque, but when a shirt costs from thirty shillings to two pounds, a pair of boots anything up to seven pounds, a suit of clothes or lady's costume from fifteen to twenty pounds, how are the naked to be clothed ?

¶ *This article and the one that follows it give most interesting glimpses of the inner situation in North Africa.*

Under War Conditions in North Africa

Thomas Warren

AS these lines are being penned, four of the decisive battles of the world—and perhaps of all time—are being fought : those of Russia, of the Atlantic, of the Pacific and of the Mediterranean.

As I write, my mind goes back to those fateful days in the early summer of 1941, when Mussolini was still meditating and maturing his policy, and was being besieged with what proved to be fruitless appeals to remain neutral in the fight then reaching its crux in north-western Europe.

One sunny afternoon, I was seated with two others in a tea-shop looking out from Africa, over the blue waters of the Straits, to Gibraltar shimmering in the heat haze, and wondering what Mussolini's answer in acts would be. Before long, all the world knew. He stabbed France in the back, and the blow seemed to be fatal, not only to France, but to the world. The battle of the Mediterranean began, and, incidentally, cut my homeward route to Paris and bottled me up in Tangier, not only to see many interesting sights in the narrows leading to the "World's Central Sea"—aptly so named—(which has been so often in the past, as now, the scene of struggles involving more than decisions concerning sunlit or storm-lashed sandy wastes, such a big feature of inland North Africa), but also to play a small part in keeping communications open between missionaries in North Africa and their home bases.

Was not one of Mussolini's answers, preceding his Abyssinian campaign, that it would take more than the offer of a few square miles of the said sandy wastes to buy him off? And that brought another picture before my mind. I was in the train that crosses the waterless wilderness—nature's frontier between Algeria and Morocco—and wondered why men and nations fought and shed their life's blood for such lifeless soil as that. The answer is looming up now out of the Country of Mirages south of the Mediterranean. It is in such places that battles take place and decide, not merely the fate of the battlefield, but of far-distant places and peoples.

And, back of all that, there came the memory of an intimate talk with a man in Paris who had interviewed the two men, who play such a momentous role in Mediterranean affairs : Franco and Mussolini. This man confided to me that, in his opinion, simple incidents in the religious activities of comparatively obscure men had played some part, at least, in leading to the Civil War in Spain and the conquest of Ethiopia. The time has not yet come to tell that tale, but this conversation served to show that there are spiritual factors that sway world policies, and may ultimately lead to world wars.

It would take a big volume to show the decisive part that North Africa has played in world history, and how, more than once, the

narrow strip of land " twixt desert and the sea," astride the saddle of the Atlas Mountains, has been the battlefield where spiritual forces counted for as much as, or more than, men and munitions.

IT is, perhaps, not an exaggeration to say that ample supplies of tea and sugar kept Morocco out of the 1914-1918 war. It may be a momentous fact that those supplies are missing to-day, and many others too, every item of which is playing its part as a real factor in the present world struggle. The giant of the Atlas is no longer asleep : hunger is gnawing at his vitals. In the fastnesses of his mountains the half-naked Barbarians feel the bitter cold of winter and clamour in vain for cotton and bread ; tea and sugar being now, for multitudes, a memory of a fast-fading past. There, where the bones of the Roman legions sleep in the age-long dust, a new Legion holds in its hand perhaps not only the fate of Mauretania, but of the world.

In seeking to get a stranglehold on the Axis powers, the Allied Nations may be blindly unleashing Giant Despair with their economic warfare. Unless soon the long-promised stores filter through to the starving and shivering women and children of North Africa, fatal consequences may follow. Coal and carburant must not only be used to carry, on road and rail, arms and men to the battle front, but also food and clothing to the hungry and naked. We must heed the proverb : " A hungry belly has no ears ! "

Now all this is not without relation to the missionary cause and its problems of to-day and to-morrow in North Africa. Much of the misery and want is seen by obscure missionaries working among the Berbers, Arabs and Jews of these countries. The measure of it may be judged by the simple fact that men have queued up to buy one metre of sewing cotton in order to be able to try to patch up the tattered garments that are all too insufficient to hide their shame ; and in order to buy the skimpy allowance of cotton cloth to make a shroud to bury their dead, a municipal permit has to be obtained.

What can the missionaries do ? They have taken the curtains from their windows and doors, the cushion and other covers from their divans, to help to clothe the naked. Unravelled lace curtains have provided them with sewing cotton ; their medical stores have been exhausted ; vari-coloured rags, and even bits of paper, have had to do duty in the bandage line, and it is ludicrous to see a patient limping away from a mission hospital or dispensary in an odd assortment of patches, instead of the familiar white wrappings of better days.

The workers' hearts ache as they have to refuse the empty hands stretched out to them : no remedies, no soothing tea or coffee, not even bread ; no garments or materials ; nothing but words and pity—words and pity that do not fill a void or ease a pain. Nor are the missionaries much better off themselves. Wearily the housewife patches and re-patches, and her husband repairs or makes, as best he can, footwear with such material as he can find—cardboard and canvas taken from this

or that article, anything to keep going. It is not merely the shortage of money, or low rate of exchange, bad as those things may be. A full purse is no more use than an empty one when the shops and markets are closed for lack of supplies ; when requisitioned lorries carry off the confiscated produce of the starved soil ; when trains are reserved for military purposes, and what things there are cannot be distributed ; when the echoing emptiness makes the evangelical Good News sound as a hollow mockery that paralyses hand and heart, and makes one long to shut the door on the mute agony of one's own soul and keep away from the other doors, behind which unspeakable tragedies are fermenting a brew of resentment and hate.

Added to all that is the irony of fate that turned friend to foe, ally to enemy ; that put restrictions on the movements of the missionary messenger ; that made him a victim when he ought to have been a victor ; that prevented the true, unswerving friends—free from nationalistic prejudices, because of the brotherhood bond of the family of God—from co-operation and fellowship in the hour of need.

But it is not all darkness. In the dark a light has shone, all the brighter for the surrounding darkness. Friendly hands have been stretched out, unexpected courage and optimism have been discovered. If the farther doors were barred, others have been found near at hand. Hands freed from the past routine have found new tasks to occupy them. Leisure has been turned to profit : to plan for the future, to review the past, to learn its lessons, to read, to meditate, to assimilate, to learn patience and the meaning of the prophet's words, "He that believeth shall not make haste."

"Comptez sur Moi!"

L. J. Bocking

LITTLE imagination is needed to realize with what a sense of relief, British and other foreign subjects in North Africa received the news of the Anglo-American invasion on 8th November last. To the great majority of us it was so unexpected, and when a friendly *Hadji* first came to the door to announce the startling news, we could not believe it, and indeed would not, until it was confirmed a little later over the air by the B.B.C. Rumours had passed our way before!

For many months, the missionaries had been confined strictly to their own residences and immediate localities, and, not even for health reasons, except in one or two very exceptional cases, were they allowed a temporary absence elsewhere. In a few cases, extreme local measures were taken, and missionaries were sent away for internment, or *résidence forcée*.

At first, everybody seemed stunned by the rapid turn of events, and any outburst of excitement or enthusiasm seemed strangely lacking. Those of us who had been so strictly limited in our movements were very soon liberated and given travelling permits,

but we quickly learned that to make even a short journey was a most difficult affair, and that travelling facilities for the civil population were very severely curtailed, and, in some cases, suppressed altogether. Up to the present, this situation can hardly be said to have improved.

TWO-and-a-half years under the control of the Germo-Italian armistice commission had sadly impoverished the whole country, and, despite much that has already been done to ameliorate the general situation, it will probably be a long time before any really substantial and widespread improvement is felt.

The missionaries have been amongst those who have seen and heard wonderful and interesting things in North-West Africa during the last few months, and each has had his or her own personal experiences and contacts with the men from overseas. In many cases, sympathetic missionary homes, once they are known, are flooded by men thirsty for the touch of home-life, and a cup of tea " as Mother makes it." Missionaries' children, and others, have had great times in their contacts with the men from Home. A twopenny-ha'penny bar of Cadbury's chocolate, a packet of " Life-Savers," or of Wrigley's Spearmint, have been undreamed-of revelations.

An example of the irony of fate might be found in the case of the missionary who, after having been suspected for a long time by the " Vichy " authorities and treated accordingly, was told a few weeks later that the British, too, had put a query mark against his name, and even investigated as far as London, just to make sure ! Sun glasses, a black coat and dark hat had given him a sinister appearance in the eyes of some keen " I " men—so he was told when sufficient proof had been received that his title deeds were clear.

To go back, however, to the early days of the war. Then, the situation was quite different. The missionary had much liberty, and some unique opportunities. British subjects were given exactly the same travelling facilities as French citizens. At the request of the French pastors, British missionaries were in some cases appointed by the French military authorities to act as chaplains in their local hospitals. Meetings and classes were well attended, and, at our own weekly French service, in addition to local Protestants and other friends, our congregation was considerably enlarged by the presence of French and native soldiers in training to become officers, and also several Spanish refugees living in a near-by camp. Everybody, it seemed, wanted to learn English, and there were numerous requests for private lessons.

With the collapse of France, the whole situation was immediately changed. The " Legion " was boosted as France's only hope, but in reality it was little more than a straw grabbed at by a drowning man. Its slogans, posted or painted anywhere and everywhere, were extremist and often ridiculous, and to us they became nauseating. A man who would not join the " Legion," and wear its badge (which was compulsory for every member), was looked upon as a bad and disloyal citizen,

and woe betide him if his work in any way depended upon official sanction! Many men, through fear of losing their jobs, but certainly not through conviction, toed the line and took the oath of allegiance. Legionaries were given unwarranted authority, and, in many cases, made themselves obnoxious. It is not be to wondered at that the "Legion," at any rate in the morbid form in which it had existed during the previous two years, died on the 8th November an unlamented death, except by a minority still unsympathetic to the allied cause.

IN certain places, the work of the foreign missionary was brought to a complete standstill: people were afraid to be associated with him in any way; even to be seen greeting him in the street was, in some instances, sufficient reason to cause one to become the object of severe criticism.

At one place, the missionaries for several years had visited almost weekly the local hospital and infirmary, but they were clearly given to understand that their visits were no longer welcome. The presence of the same missionaries at the local French Church services was considered by the members of the "Legion" to be very bad form and most unbefitting. They brought pressure to bear upon the pastor, but he courageously stood his ground, emphasizing the universal and impartial character of the true Church of Christ. Howbeit, in another place, the missionaries were made to understand that the pastor would be better pleased if they did not put in an appearance on a particular Sunday. Within two months, however, from that date, the same pastor warmly invited one of the same missionaries to preach for him from his own pulpit, while he himself sat with the congregation.

Other workers were able to carry on quietly and in an unobtrusive way, and possibly in some cases normal work on the station and in the immediate locality was carried on without let or hindrance. It was a sore trial to Christian workers, particularly perhaps to some of the more elderly lady workers, who had given long years of devoted service, to find themselves kept strictly within the confines of a small town, and quite unable to visit members of their "flock," living, it might be, just a stone's throw the other side of the wall.

For two years or more it was impossible for workers to meet together for fellowship and conference, and even when corresponding by letter, it was necessary to be very careful, and avoid saying anything that might be used for incriminating purposes.

The North Africa field is a hard one at the best of times, but the last three years have, in many ways, increased the burden, and it is no wonder if Christian workers at times have become despondent and discouraged: yet, through it all, they believe that their labours and testimony have not been in vain.

The French Protestant Churches and in particular the young people connected with them, seem to have appreciated the situation, and to have shown real sympathy and interest. A movement amongst them stirred not a few seriously to consider the missionary vocation,

and also something of their responsibility towards their Moslem neighbours. Since overseas France has again taken up arms in the allied cause, some of these young people have been mobilized, and others absorbed into other forms of national service, and hopes that seemed so near to realization have, for the present, been deferred : but there is evidence that the French Protestant Church in North Africa has been touched and stirred by the Spirit of God, and that, when happier conditions prevail, young hearts and lives, burdened with the world's dire need, and disciplined by the sorrows and sufferings of the Mother Country, will be prepared to lay all at the Saviour's feet, and say : " Here am I ; send me."

Although all do not share the same opinion, many believe that a closer co-operation between foreign mission work and the local French Churches is essential. and indeed must be developed in the future. Fuller sympathy and understanding must be fostered on both sides, and old prejudices buried and forgotten in the greater interests of the Kingdom of God. A united, but not necessarily uniform front, would be a source of strength, unknown as yet perhaps in the history of the Church in North Africa. God does indeed bless those who are of one mind and spirit, and who have a single eye to His glory.

D. M. Thornton once reported that he had seen men weeping at the Gospel message in Egypt. To see an Arab weep under religious emotion had not been the lot of the writer of these notes until his very last day in Algeria, before leaving for a fresh post in Morocco, and perhaps it was a challenge to his faith. An Arab convert, who at times is most unsatisfactory, came along to say good-bye, accompanied by his wife and two children. Whilst briefly praying with him, he broke down and sobbed, and then hastened to the door and street, as if ashamed. After catching him up, and quietly trying to encourage him, his parting words were : " *Comptez sur moi.*" Now, to what extent can we count on the already existing Christian elements in North Africa ? More, perhaps, than we realize, and it may be that in the past we have not counted on them sufficiently : in some cases, at any rate, over-" coddling," and too much " nursing " have proved unwise and unhealthy.

THE missionary forces, never too strong, are already depleted in North Africa, and, when conditions permit, many already long over-due furloughs will have to be taken. Some detained on the field at present are determined never to return, once they can get away. Others, who went home just before the war, or soon after the outbreak, will, for various reasons, never return to the field. No new workers have arrived for the last three years, and missionaries to Moslems are not made in a day. We might do well to remember that Henry Rusillon was certainly not far from the truth when he said that one only really begins to be a missionary after ten years of ministry : " *. . . je veux dire missionnaire complet, car il faut du temps pour beaucoup de choses . . .*"

Regular conferences for native

Christians were becoming a promising feature, but war conditions have hindered such gatherings. These must be revived as soon as circumstances allow, and the indigenous Church in this, and other ways, must be encouraged to take the initiative and large responsibilities and, together with the sympathy and backing of the French Church, there is real promise of quicker growth and expansion. But let us remember that human agencies are, after all, only instruments, and that it is : "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

¶ *We need to beware of our publicity and catch-words.*

The Fear of The Fifth Columnist

FEAR of Fifth Columnists is one of the bogies that stalk through the lands occupied by missionary forces. Many years ago, a book was written on Missions to Moslems, under the title *Crusaders of the Twentieth Century*. From the missionary point of view, it was a good title ; from the political point of view, it was a bad one. Its publication almost coincided with a Convention of the World's Sunday School Association, the programme of which included a visit to the Holy Land. There was great consternation in Constantinople, Jerusalem and elsewhere over the much-advertised invasion !

So we need to beware of our publicity and catch-words. There is such a thing as spy mania ; there are also international jealousies. There is not only the slogan : "Trade follows the Flag," but the fixed belief that "The Flag follows the missionary." It is hard to kill these bogies : and they can become costly ghosts.

Italy, Japan and Russia have shown the way things go when intense nationalism faces the "First International of the Christian Faith." So it is very necessary that missions be represented at the Peace Conference, and that the slowly evolving status of missions and missionaries be not overlooked, forgotten or destroyed. It must also be borne in mind that missionaries and missions can be objectionable, not only to Colonial Governments, but also to other missions. Tactless insistence, unwise interference, misplaced criticism, the ignorance of many things a missionary ought to know—all these things give colour and substance to Fifth Column suspicions.

Have we, as a body, so commended ourselves to the people among whom we work, or so endeared ourselves, that we can count on their consideration and respect ? Can we, who are already at work, and will those who come to join us, be prepared, by training, be able and ready and willing, with our Bible in our hands, to guide their steps in the way of citizenship, the laws of society, the things concerning the Kingdom of God ? Or is our duty, and our sole duty, to enlist emigrants for heaven, and leave the world to worldly men, to manage its own affairs ? Is the Church to be outside society, or its dynamic centre ?

Thomas Warren.

¶ *Why a collapse after a brilliant record?*

Christendom's Lost Province

E. L. Allen

RECENT events in North Africa—the victorious advance of the Eighth Army and the varying fortunes of the campaign in Tunisia—have familiarized many of us with the geography of an area in which we had seen little reason previously to take an interest. The latest pages are being written in a romantic history which includes such episodes as the grim struggle of Rome and Carthage for the mastery of the Mediterranean, with a scene of unforgettable horror as its close. But for the Christian there is a peculiarly painful recollection which haunts this whole region: to-day implacably Moslem, it was once a centre of Christian activity, a land of saints and martyrs which has set its stamp, once and for all, upon our common faith. In Gibbon's words: "The Northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished." Here it was, more than anywhere else, that Christianity, coming originally from the East, learned to speak the language, think the thoughts, and meet the needs of the West—and of that achievement nothing is left to-day!

The story of how the Gospel came to this part of the world is as yet known only in a slight degree; no doubt, here as elsewhere it was preceded by the Jewish dispersion. Did not one Simon of Cyrene carry the cross of Jesus to Calvary? It would seem that the urban population, and within this particularly the educated section, was most receptive to the message, and the proud old city of Carthage was one of its earliest and strongest centres. Harnack conjectures that Christianity was particularly attractive to the soldiers in the military camps; that would account for what he calls "the strong military element in the vocabulary of the African Church." The rest of the population seems to have become Christianized only in so far as it became Romanized first; the Latin Bible was used in the services, and the Punic element of the population had to be content to have it expounded to them in their own language; they had no Bible in their vernacular.

Life was secure in North Africa till the incursions of the barbarians began; the Church was intellectually alert and virile in its activities; so that an observer at the time of Constantine's conversion would have judged that if the new imperial religion was firmly entrenched anywhere, it was so in North Africa.

The quality of the Church here is best shown by the men whom it produced: Tertullian, Cyprian, and Augustine are among the most remarkable figures in the Church of all time. Tertullian was a lawyer and the son of a centurion: as a Christian he was severe with others only because he was more severe with himself. He created ecclesiastical Latin, wrote the greatest of all the apologies for Christianity in the days when it was still contending against a powerful heathenism, and furnished theology with some of those technical terms with which it has

operated right down to our own day. Cyprian, Bishop of Carthage, was an administrator of the first order who disciplined and organized the Church in days of prosperity so that it was able to survive persecution ; he incurred the censure of his stricter brethren by withdrawing on one occasion in face of danger, but vindicated himself in the end by dying a martyr's death. But the figure of Augustine towers above these and all others, as the many-sided genius to whom Rome and Geneva alike look back with reverence, and the prophet of the City of God who gave the Catholic Church the vision by which it lived and ruled for a millennium.

Perhaps, however, we can learn more of this Church from its heretics : indeed, the line of demarcation between orthodoxy and heresy is more difficult to draw here than elsewhere. For Tertullian ended his days as a rebel, and Rome has never quite known what to do with Augustine, though she has been clear that the people who take him seriously are a grave danger. Montanism, which had Tertullian for a champion, arose in Asia Minor around a prophet who called himself the Paraclete promised by Christ ; its leaders claimed direct divine inspiration, set up a " Church of the Spirit " whose members would shame, by their austere and self-denying lives, the laxity of the Catholics, and waited eagerly for the Lord's return. When opponents pointed out that the tradition of the Church was against such practices, Tertullian sternly replied : " Our Lord Christ called Himself Truth, not tradition."

The Donatist heresy began in the first years of the fourth century with a dispute over the election of a Bishop at Carthage and the question whether clergy who had been unfaithful in time of persecution could be allowed to function again when the persecution was over. But behind these questions was a national conflict between the native population on the one hand and the people of Roman stock on the other. The North African Church had in it a strain of fanaticism and rigorism ; there was a Puritanism about it which contrasted sharply with the compromising policies of Rome.

THE Donatist heresy was still being stamped out by a combination of ecclesiastical censures and Government troops when first the Vandals and later the Arabs swept across the country. Alexandria fell in 642 and Carthage half a century later. In Egypt the Coptic Church has survived to this day, however grievously reduced in numbers, but elsewhere the extirpation of Christianity was swift and definitive. It is true that traces of Christianity are to be found as late as the fourteenth century, but such continuity as was maintained would not have been possible without occasional assistance from overseas. Of those who were unwilling to abandon their faith, the majority took refuge in Spain or Italy : the Berber population proved by no means easy to conquer, but once subdued, it accepted the Koran with little difficulty. As the victorious armies of Islam pushed on into Spain and threatened France and Italy, it must have seemed to many that

the religion of the Cross was doomed and that the future lay with its new and powerful rival from the desert.

HOW are we to account for this collapse of a Church with so brilliant a record? The answer becomes clear once we contrast the Egypt in which the Church survived with the provinces in which it was extinguished. In the one case, it had penetrated to the common people, the peasant-population, while in the other case it had remained, to a large extent, the religion of the ruling *stratum* and of those who accepted its culture. The remark of Harnack concerning Tertullian that he "remained the citizen of a great city, even when he became a Christian. The country was no concern of his," throws a flood of light on what happened. The educated, well-to-do Latin-speaking folk of Carthage and the other cities kept their faith by going into exile: so doing, they left behind them Churches deprived of their leadership and in many cases nourishing the ancient grudge against Rome. In the rural districts, it is doubtful whether the people ever felt that Christianity was their very own faith, and they had little hesitation in abandoning it.

Without attempting to force from events a moral which is not actually in them, we cannot but ask what lessons this calamity has for ourselves, now that North Africa is for the time being in the centre of our interest. Perhaps there are two such lessons which can be drawn.

In the first place, however sure we may be of the final triumph of Christ's cause, we must face the fact that there is no guarantee that the light once kindled in a country will never be wholly quenched. North Africa is a warning to him that thinketh he standeth, to take heed lest he fall: it is possible that a Church may breed martyrs and saints and yet perish. What happened in the land of Augustine may happen equally in the land of Luther or that of Wesley. By God's appointment, there is only one thing which can prevent such a catastrophe, and that is that men and women in the humblest walks of life should understand what the Gospel is about and be utterly loyal to it. It is a sobering, yet an encouraging, thought that the strength of a Church and its power to endure do not lie with its educated and wealthy members, but with the common people—so much North Africa has shown us.

In the second place, we have to remember where, to so large an extent, the power of Islam lay. It did not convert Christians at the sword's point; rather it respected them as "people of the book." There were occasions when Moslem rulers intervened to prevent the conversion of their Christian subjects, as it was much more profitable to leave them their religion and tax them for it! But Islam did offer to all who accepted its simple creed a brotherhood such as the Christian Church had never been able to realize, a community which transcended race and colour and class. One can understand how that appealed to the population of North Africa.

It was the challenge of Islam then; it is the challenge of Communism to-day. What is the

difference? As the man in the street understands Communism, there is little difference. He knows nothing of dialectical materialism and all his instincts are against the class-war—at any rate, in his own town. But he has heard something of a classless society, of "all for each, and each for all," and the solidarity of the Russian people and the heroism of the Russian armies seem to him to argue convincingly that this kind of thing is a possibility here and now. If men had to choose to-day between a divided society under the Cross and a united one under the hammer and sickle?—Yes, but why allow them ever to be faced with such a choice?

A Correspondent in North Africa sends us the following.

Tunisian Tragedy

IN the early days of the extension of the war to the Mediterranean Zone, missionaries in Tunis were advised by the British Consul to leave. Some did so, and went to Bône, some to Algiers and others to Cherchell. After a time, the Rev. I. Dunbar, of the Church Mission to Jews, returned to Tunis and, finding things pretty normal, restarted the work. The workers of the North Africa Mission who went to Bone were advised to seize the opportunity provided by a coal-boat returning to Great Britain, so they left at short notice, transhipped at Gibraltar, not being allowed to cross to Tangier as they had wished, and were landed in England.

Those who went to Cherchell, on hearing of the state of affairs in Tunis from Mr. Dunbar, after about two months' absence, decided to return also. They not only resumed their ordinary work, but made a special effort to liquidate a large stock of Scriptures. That met with strikingly encouraging results, far beyond their expectation. Other encouragements followed. At a summer camp, a large number of children and young people decided to follow Christ. Follow-up work was planned and put into execution, and the promise for the future seemed to be bright.

On November 8th, 1942, came the occupation of French Morocco and Algeria by the Anglo-American forces. It will not be forgotten how a request was sent out to the Bey of Tunis for permission to be given to the Allied forces to occupy his territory also. But that kind of kid glove business has proved fatal more than once during this war. The Axis out-bid and out-did us, and rushed their own troops across the narrows by sea and air. The missionaries were evidently trapped, as nothing was heard of them. Attempts to establish contact by various consular services all failed.*

* *Note.*—Since this was written, news has been received of the whereabouts of one missionary.

A Cruel Ordeal

Ilsley Ingram

SILENTLY the Indian moon rose over the courtyard wall, and Gokali hid himself deeper in the black shadow of the doorway. Intently listening for soft footsteps in the dusty village street, he watched the bright shaft of moonlight creep across the side of his house, till it caught the tip of the great rude cross splashed on in reddish ochre, just an arms-reach from where he was squatting. If they came for him now, with the moonlight brilliant on its pointing arms, they would—they might almost kill him. No : it was too much to ask of a poor village blacksmith. The sweat beaded on his forehead as he fought within himself, and fear crawled in his throat, till he could bear it no longer.

He leapt up and seized a handful of dust to rub off the defiant symbol before they came, but he was too late. They had come already. His arms dropped to his side, and he turned to face them sullenly, as three Elders of the Caste filed into his courtyard.

Dalup Lal was in front. He came right up to him, with his bamboo *lati* gripped in both hands. "Go on," he hissed, "rub it off!" Painfully Gokali filled his hands with the dust again, and turned to the wall. His courage was shattered now : only yesterday that same *lati* had stung purple weals across his back, and it still hurt to raise his arms.

As he rubbed, the events of the last few days burned deeper into his mind. Again he was facing the angry group of *lohars*, his caste-fellows, trying to explain why he had decided to become a Christian. Everyone knew that the village sweepers had been so utterly different since they began to worship *Iesu Swami*. "Krishna has never changed men like that!" someone had remarked to him once. But he was the first *lohar* to break away from the caste Brotherhood, and all the world was furious with him. At the meeting, they had stripped off his coat, and held him down, while Dalup Lal, the head of the Caste, had beaten him as though he were a snake . . .

He had finished his rubbing, and there was just a bare patch on the wall. Dalup Lal came right up to him, and spat in his face.

"To-morrow evening," he snarled, "at sundown, you will attend a meeting of the *lohars*. You will bring with you thirty Rupees as a gift to the Caste. We will then see if you want to go on being a Christian, with the money-lender's grip on you as well as ours! To-morrow evening—do not forget. And remember this, that all the time we are watching you : we know who comes in and who goes out. Supposing for instance, any of your new Christian friends were to come and visit you, defiling all our *mohalla* with their pollution, *you* will have to pay the Brahmins to come and say their *mantrams* and cleanse it for us—every street and alley of it, see?" And with eyes that were cold and full of despising, he leered again at the man by the wall, and they three went out.

The sun was just three handsbreadths above the scraggy *neem*-trees when Gokali went along to the meeting of his caste-fellows. The precious money was tied securely in the end of his best turban, and he held it as he walked.

There was a man waiting at the doorway who took him in. All the *lohars* were assembled again from the surrounding villages, with Dalup Lal presiding. Round him in a little bunch squatted the Elders of the Caste, on a raised mud platform in the courtyard near the house wall, and the other *lohars* were grouped round in a wide half-circle. Everyone hissed as Gokali was brought in.

"Stand there, traitor!" Dalup Lal pointed to the middle of the semi-circle. There was general movement as everyone turned so that they could see the prisoner. Then Dalup Lal rose solemnly to his feet.

"Gokali, son of Hans Raj, of the village of Purbha-ka-Nagla, *Lohar* and master of the craft, and now —" he spat noisily— "turned Christian, you are accused before us, you know what for, and you have your last chance. Do you still want to keep your sweeper friends? If so, *bhangi* to *bhangi* goes, and you clear out from among us! Have you anything to say?"

Gokali found no words. What can one man say when his Caste is against him? He is like a mango without a tree to grow from. He has no place in society, and is outcasted from the company of his fellows. All this was Gokali in great fear of. And it wasn't as if he were alone: he had his wife and children to think of. After long hesitation he spoke. His voice sounded like a woman's, it was so strained.

"I ask the pardon of the Caste for my offence against them, and in token of my sincerity I have brought the money as I was told. Here it is—to the last anna." He tapped the big knot in the end of his turban.

DALUP LAL spat out the bit of *betel* he was chewing, and looked round on the *lohars*. "What do you say, brothers? Shall we readmit him to the Caste *Birardari?*" The *hookah* went round again, and the Elders of the Caste consulted each man with his neighbour, and every now and then one and another spoke up. Someone said, "If he's brought the money, let's have him back." There were murmurs of approval from some, though others still hesitated. They talked among themselves for a bit longer, and then reached their conclusions by open discussion.

Dalup Lal rose again to his feet, to summarise the findings of the meeting, and to pronounce sentence. "Gokali, son of Hans Raj," he said, "the *lohars* have received your apology. As you have heard, they are prepared to accept you again into the brotherhood of the Caste, provided that you can show your sincerity in renouncing every connection with the Christians, now and for all time. They will accept as evidence of this fact, the thirty Rupees you were told to bring—one Rupee for each man here. Have you brought them?"

Gokali undid the end of his turban, and handed over the silver coins. Dalup Lal dusted a little patch of ground with the edge of

his hand, and began to arrange them in piles of ten. As he built up the third pile he counted aloud. "Twenty-five, twenty-six, twenty-seven, twenty-eight, . . . twenty-nine . . . *twenty-nine* . . . *You scoundrel* !" he roared, "Where is the thirtieth Rupee ?"

All the *lohars* crowded round and looked at the piles of coins. Yes, there were only twenty-nine Rupees there. "Oh, infamy !" They wailed aloud in their disgust. "We are being cheated !" Then the inevitable, now. "Outcaste him !" yelled someone. "Yes, outcaste him, outcaste him !" they all clamoured, and began to menace him with their fists. Gokali felt all the blood drain from his face. He knew that there were thirty Rupees there when he started out.

"To think that he should try to trick us like this, the wretch !" he heard someone say. Yes, it was a trick. Dalup Lal was well known for his palming, and he had done all this just for the fun of playing with Gokali, as the cats play with the little mice they catch.

The meeting was called to order, and Gokali and his family were ousted from the Caste brotherhood for ever. There would be no coming back now. And, of course, they had meant to do this all the time. Every man shook off the dust from his shoes as a symbol of the defilement of the outcaste. Gokali, his head swimming, and his legs shaking beneath him, tottered out of the courtyard door, and made his way back to his home, with their curses ringing in his ears.

A MAN'S shadow cut into the wedge of evening sun in the doorway. Gokali was in his forge, packing up his tools at the end of his last day's work, getting ready to move off to the edge of the village, to do what, he had no idea. The future seemed void of all hope. He looked up and called, "Come in." Confound him ! It was the *Padri*, the man he least of all wanted to see in his present state of mind.

THE visitor came in and sat down beside him. "I heard you'd hit some trouble," he said, "so I just dropped in to see how you were. I don't expect you've seen another Christian to talk to for some days, now ?"

"But I'm not a Christian—at least not any more !" Gokali was feeling ill at ease. Why must this man come and pester him when he wanted to be left alone with his woes ? "You knew that, didn't you ?"

The *Padri* had paused before he answered. Now he said, softly, "Well, I've not come to condemn you, Gokali. I know what you've been through these last few days ; I've had to put up with a bit of that sort of thing myself, and I know what it's like when every one's against you . . ." He hesitated, feeling his way very carefully.

"I wish you hadn't come !" Gokali blurted out suddenly. "Dalup Lal'll give me hell when he finds you've been here !"

"Perhaps so ! but God will be with you through it, brother."

"Don't talk to me about God. How can God love me if he lets all this happen to me ? God has forsaken me. He doesn't care any more."

"Perhaps God wants to teach you something that cannot be learned in any other way ?"

"But what can a man learn by being made an outcaste?" *Padri* winced at the sarcasm in his voice.

"Well"—he searched his own memories—"I know that I could never have learned any other way the things I learned through such persecution as I have had to put up with. I didn't understand at the time, but looking back on it now, I know that I should never have come to value, and so to profit by, the fellowship of the other Christians in my village, if we had never been thus welded together in one *Birardari* in those early days."

Welded together in one Birardari . . . "But I am a man with no *Birardari* now." Gokali filled his words with anguish. Only with silence could *Padri* answer his grief. Words were hopelessly inadequate . . . And so they sat together, motionless, silent, while the wedge of light in the doorway faded . . . night had come.

Very slowly the *Padri* leaned across to where the fire in the forge hearth was still just glowing in the darkness. There was one stick of charcoal jutting out of the pile of red embers. He pulled it away—just out of the little glowing focus in the hearth. It glimmered for a while, flared, and silently died into the darkness. He pushed it back among the others, and slowly the life came into it again . . . *Welded together in one Birardari . . .*

Gokali watched in silence. He made no comment for a long time, and then quite suddenly he broke down and sobbed into his lap, low and sighing. *Padri* watched, and waited. At last Gokali spoke, and his voice was strong again. He had been deep into the jungle, and come out the other side, its conqueror, with all its strength emptied into himself.

"*Padri*," he said, just as the moon came up, and flooded the little forge to the furthest corner, "I see that a man cannot live without a *Birardari*. I must come back to the *Birardari* which is the strongest in the whole world, the Brotherhood of the Christian Church."

Slowly and deliberately Gokali got to his feet, and went and stood in the doorway. Looking out into the narrow village street, his eyes still glistening, he thought aloud, "This is the *Birardari* that will one day weld together every caste in this village . . ."

Padri was also looking out into the little street: but he was thinking of the day when all the peoples of India would be as brothers in the great Christian *Birardari*.

And in the brilliant light of the full Indian moon, Gokali went out to mix some more red ochre . . . This, at any rate, he would take with him.

AN S. O. S

"With an actively non-Christian Congress Government growing in power—opposed to the religion of Great Britain, as well as to her rule; and with foreigners more and more only on sufferance in her midst, it may well be possible that the time to preach Jesus Christ, the Saviour of India, openly, may be short."

The above is an S. O. S from a correspondent who deplores the fact that the number of missionaries in India has decreased.

The Seamy Side of Life

DEAR Mr. Editor,

The article in your last issue of *World Dominion*, on the "Seamy Side of Life," makes searching and suggestive reading. Would that it might have a broadcast circulation! It is so full of experimental and practical understanding of so many present-day problems and their causes, that it calls for the serious thought of all who are working for the uplift of man in these stressful days. One of the facts strikingly emphasized is that many sufferers from the tragedies of the times seem to find little or no sense of deliverance in any religious belief which they may hold. This is surely a significant thing, and calls for searching of heart on the part of all who are charged with the teaching of the Word of God. The first elements of the Christian faith do not appear to be understood by multitudes of men and women, many of whom are in regular attendance upon the ordinances of the Church. Why is it that they do not understand the first principles of the Faith?

When I was a missionary in Africa, I found that a helpful way of influencing the natives was by what has been called the "one by one" method of evangelism. When alone with the individual, one got to know the real man and his real thoughts. Since returning home, I have often followed this method, and have been amazed beyond measure at the ignorance of the majority to whom I have spoken concerning the commonplaces of their Faith. In order to elucidate their understanding of spiritual truths, I often asked this question: "If you were asked by a native what steps he must take in order to become a Christian, what would you say to him?" In nearly every case I received the following answers: (1) Tell him to see the Minister; (2) Tell him to read the Bible; (3) Suggest to him that he should pray, and (4) Tell him to do the best he could.

Since reading the article I have recalled pertinent words from four outstanding teachers—Drummond, Mackintosh, Dods and Gossip.

Professor Henry Drummond: "The inquiry room this time, as before, brings its terrible revelation of the vast multitude of unregenerate Church members. I have dealt with several men of position who know the letter of Scripture as they know their own names, but who had no more idea of Free Grace and a personal Christ than a Hottentot."

* * *

Professor H. R. Mackintosh, D.D.: "These ministers well describe the experience of living the Saved life, but they shed no light whatever on *how* access to this life becomes open to guilty men."

* * *

Marcus Dods, D.D.: "Until the matter of sin is finally adjusted, and an understanding come to on this point between God and the soul, there is no willingness, no heartiness, no constancy, nor any acceptance of service."

* * *

Professor Gossip, D.D.: "Nowadays even the pulpit seems to think that the natural man can live out the Christian ethic in his own strength."

Yours faithfully,

JOHN GEDDES

(Southern Morocco Mission, Glasgow).

¶ *One of our Consulting Editors underlines points in the last issue of "World Dominion."*

A Rea

WHAT a welter of human sorrow is concealed by the mask of indifference with which we are met in ordinary intercourse to-day! In cities like London, Manchester, Liverpool or Birmingham, we rub shoulders with men and women who seem so ordinary, and even convey an impression of callousness, yet in those hearts there is such a sense of need and hunger that "A Consultant" can write, in the last number of *World Dominion*, that he has dealt with twelve thousand people in one year, who consulted him regarding intimate problems, in most cases involving deep perplexity and sorrow.

Why is it that this particular service, in the Protestant Church, is so unfairly divided, and that the burden falls so heavily on the few? There are other instances known to the writer of this digest, where pressure has been such that the rooms in which the consultant lived were invaded every day by young people who began to arrive before breakfast—so anxious were they for spiritual help and rational guidance in regard to the difficulties which faced them. They wanted no trite truisms, but honest understanding and firm, prayerful advice.

It is obviously impossible for any single human being to deal adequately with such a welter of human suffering as is represented by twelve thousand people, all of whom are in some trouble, nor was it ever intended that any one person should attempt it. What, then, is it that keeps such enquirers from those who would normally be their spiritual guides? The Roman Catholic Church provides for all this in the Confessional, but the Protestant Church, with its right and proper disapproval of all that is involved in the system of the Confessional, would seem to have gone to the other extreme and left the young Christian alone, to find his way through the world as best he can.

How many young people are given spiritual guidance by those who are responsible for them? By this I do not, of course, suggest that they have no teaching in classes, or from the pulpit, but that they lack individual care and personal instruction in matters of the soul. Have some of our Churches become platforms where preachers of repute are able to exercise their gift of oratory, while the sinners who listen would never dream of turning to them in order to seek personal help in time of need? There is surely something seriously wrong somewhere. The editors of a certain London Daily, aware of the need, have considered the opening of a column in their paper, where men and women desiring spiritual help may obtain it from competent advisers. The Churches have planned so little for meeting this great and terrible necessity of the human heart. Some clergy of the Anglican Communion have begun to arrange for "forums," where questions may be asked and dealt with, and, by this feature, have opened the way to more easy intercourse with their young parishioners.

One of the obvious reasons for turning to such people as "Consultant," is that the enquirer is more certain of complete respect

Digest

of confidence than he is in a Church circle where the community is very apt to learn of the spiritual troubles of individuals, if only at the prayer-meeting. Absolute secrecy in regard to all confidence is the *sine qua non* for anyone who would undertake a cure of souls, and though this seems obvious, it is said as the result of knowledge and sad experience. Again, accessibility is one of the things which those in Holy Orders must learn if the man in trouble is to turn to them in his distress. The patient must feel that the spiritual consultant is as easily accessible as the medical man, and that he brings to his task the same concentration of interest and leisure of mind as the good doctor displays toward every patient whom he receives.

* * *

The article : "A Great Humanitarian Enterprise" deserves the closest study because, in truth, it forms a model for a world-wide anti-leprosy campaign.

* * *

WHAT has been suffered by those prisoners who have fallen into the hands of torturers in Japan makes reading which is hardly bearable in the article "Arrested and Tortured," and yet it is being endured. Do we need any clearer evidence of the fact that a veneer of civilization or westernization will always fail to change the heart and the outlook of a people ?

* * *

FINALLY, *World Dominion* has always said that if missionaries did not think in indigenous terms, Governments would take action. This has been done, and to-day, in lands where the cry was so often heard : "We are working toward an indigenous ideal, but the Christians are not yet ready for responsibility," missionaries are now obliged to leave their spheres of service, and the indigenous Church has, in many cases, assumed the burden, which it is ready to bear.

The same principle is in action in regard to Christian unity and the Japanese Government. The East has long ago expressed its sense of impatience with the innumerable sects which come to these mission lands, and now, in Manchuria, the Japanese are acting in a way which will doubtless afford amusement to the man in the street, who cares nothing for the principles involved. The article entitled "Compulsion in Manchuria" shows us that, as the Presbyterians are numerically the strongest body in that land, other sections of the Church are being pressed into a Presbyterian order. Seventh-Day Adventists, for example, must worship on Sundays, the Salvation Army must ordain its officers and celebrate the sacraments, Baptists must be content with sprinkling, and so on. The article referred to should be read carefully, for it will help students of missions to understand a little more of the real difficulties which face the Mission Boards.

The contents of this number of *World Dominion* should make men think, and thinking, consider what wise Christian statesmanship is needed for the time of construction ahead if it is to be based upon peace and righteousness.

Pictures and a Primitive People

H. E. J. Biggs

THE stern-wheeler was tied up to a tree on the bank, for night had fallen. It was a calm, cool night, and the old River Nile flowed lazily past us, making a soft, sweet, rippling noise: we must wait till to-morrow. Southwards, lay Wadi Haifa, the northern gate of the Sudan, just now a few twinkling lights in the velvety darkness, but to-morrow, the gateway through which we must pass to reach the objective, the Nuba Mountains.

As we lay silently, one's thoughts roamed over that vast land of desert and mountain, river and *sudd*, with its primitive peoples and boundless possibilities. What was I going to find? Leaving aside the northern half, where my Arabic books and varied assortment of pictures were already well known and had a ready sale, the question was, how far south would they go? Just how would an unlettered people like the Nubas respond? We should not call them uncultured. Are not we Europeans the uncultured in some ways, with all our mass slaughter and diabolical killings, as compared with these delightful, healthy, happy, laughter-loving, naked Nubas?

So we stood at the gate of the Sudan; the northern gate, through which passed the ancient Kings of Egypt to their conquests. Back through this same gate, in days past, came the gold, ivory and gum—the tribute of a conquered people. Through the same gate passed some of the Arab slave-traders on their nefarious errands. Yet the conquerors always failed at one point at least—the Nuba Mountains. They failed to subdue there; secure in their caves and mountains, the Nubas remained unconquered.

To-day, another conquest is going on, the conquest by trade, and this time the Nubas are not immune. Their caves and rocks are no protection. I was told by one of the missionaries, for instance, that dysentery is on the increase. Why? In the old days, the Nubas only used their own native bowls, which could be scoured clean at the well. To-day they are using imported enamel bowls, brought by the traders, which chip and cannot be thoroughly cleaned. In the crevices lurk germs. Again, traders need offices; they need clerks to run those offices, and what better than to take and train a "black." But one must put on clothes to go into an office, and with these, and the life in rooms instead of in the open air they have been used to, come pulmonary diseases.

It is not yet too late to stop the drift to the towns: it may be some day, but at present we are in time to build up a strong local native life, giving them, at the same time, hospitals, schools and a church, to keep them on the land. But this side of mission work was not my province, it was literature, so I must confine myself to that point.

The mission lorry drove me from Dilling to Salara. As we approached the mission station, a line of women passed us, their water-pots on their heads, swing-

ing along with a firm, care-free stride. A number of small children played about. As we approached the actual buildings, another conquest came before me, which is pending : the infiltration of Moslem religion by various means, not least through books, as and when they learn to read. It has now been decided that Arabic, not English, shall be the *lingua franca* of the area. As years pass, more and more will be able to read, and the question arises : what will they read ? We must be preparing now a large quantity of books in simple Arabic for these people. If we wait till they can read, it will be too late. Moslem literature in Arabic is ready for them now.

THE primary object of my visit was to discover the ability of an illiterate primitive people to understand pictures. The first experiment was with a series of coloured pictures : those made by Miss Wood in Palestine, and published by the Society for the Propagation of Christian Knowledge. We drew a blank with the women trained to help in the hospital, and likely to be the most intelligent section of the community available. Any crowd picture was completely unintelligible, and even those with only a few figures produced little but a blank stare. Then followed simple line drawings, with no better result. Lastly, welfare posters, showing " how to bring up baby," and what to feed him on, registered only in so far as the baby and the tomato were concerned. At the sight of these, a broad smile of recognition dawned, followed by what seemed to be delight at their own skill in understanding. The doctor then began to explain the whole picture, and when they understood, their delight was intense.

Next followed a group of men outside the hospital. Was it the fact that they were not well, or was the mental capacity of the men somewhat lower than the women ? I gave up in despair : there was no result.

I then transferred to the little school, and selected a series of line drawings of the life of David. Here again there was a vacant look on their faces as the first two or three pictures were placed before them. The first picture that brought any response was one in which David stands with his sling, and Goliath with his spear. This spear proved to be the key to understanding, and quickly recognition of other things followed. They seemed to grasp the idea of how to understand pictures. Then I tried, with a little help by way of explanation from the native teacher, to show a series of similar drawings of the story of the Prodigal Son. Here, to my delight, after the first three pictures had been shown, I was treated to the completion of the story from an intelligent pupil.

The lessons to be drawn from these simple experiments are sufficiently obvious to need no detailing here. My plea is for a more extensive campaign for the use of the pictures we have in hand ; for a well-planned programme of production in the very near future, and for the provision of the necessary funds for such a campaign. All this would be in preparation for the next stage, in which we shall produce an abundance of cheap, well-illustrated literature in

Arabic before, not after, the time when a large number of Nubas are literate. For this we need two things, money and workers, and of these, the latter are the more important. Already over-worked missionaries should not be expected to add this to their labours as a side-show. We need specialists, and we need them to train now for the great advance after the war.

Casual Conversations

CASUAL conversations in a club may not be final and considered judgements on contemporary events, but, like straws on the water, they indicate the way of the wind. An elderly professional man, who has recently been released from detention in Italy, expressed his conviction that the Italian people had nothing but goodwill for the British. Their interest in the war was half-hearted, although they were afraid of their German task-masters. Mussolini's prestige had reached almost vanishing point.

According to this eye-witness, the most significant thing in Italy at the present moment, perhaps, is the entire absence of any fanatical youth movement similar to the Youth Movement under the Nazi régime. The sense of frustration, disillusionment and bitterness is spreading widely in Italy, amounting almost to a conviction that the Duce's crowning blunder was to precipitate his people in a war they did not want.

Another conversation which was significant supplied a publisher's viewpoint on the present religious condition of Britain. He drew attention to the fact that nowhere was there anything in the nature of hostility to the teaching or the claims of Jesus Christ. Indeed, there was a growing feeling that only as His teaching was enshrined in the Statute Book of the Realm could we anticipate a land fit for heroes to live in.

At the same time, this publisher expressed his equally-firm conviction that the Churches had failed to keep pace with the need of the hour. Their terminology was not understood. What may have possessed at one time life and vitality in human speech had now become theological jargon. He was very doubtful whether the Churches could hope to make any effective appeal to the vast majority of the people outside unless, and until, they were prepared to use a language which the common people could understand, and to adopt a method of approach more in keeping with the outlook of the hour.

ENGLISH IS SPREADING.

"You spik ze English, not so?"
"A few. And thou?"
"Small."

Dublin Opinion.

¶ *A frank analysis of life in the Services, which suggests the value of high and fixed standards of conduct.*

The Churches Must Be Ready

"*Aircraftman*"

THE people one meets in Service life fall roughly into three classes: the really coarse, usually of low mentality, whose sole object in life seems to be to pander to, and revel in, all the baser aspects of life, and especially of sex; those who frankly are out for as good a time as it is possible for anyone to have in this world; and, lastly, those who are very decent folk indeed, with their own moral code, which is usually pretty high. These last, fortunately, are in the majority.

It has been an interesting experience living first on all-male camps, where men haven't any of the refining influence of women; and, latterly, on a camp where, both on and off duty, men and women are mixed together, and only sleeping and eating quarters are separated.

At a male camp one meets, usually, all three of the classes. Some men seem to take a keen delight in degrading everything, especially sex and womanhood, and find pleasure in filling the minds of very young men with all sorts of stories, which can only be described as filth. There is a certain type of "blue" story which, at least, has the saving grace of wit—but, probably due to the low mentality of this particular class, most of their stories are in the lowest category. It follows that these younger men are influenced. Always it is so much easier to stoop down than to reach up. Consequently, one frequently hears lurid and vivid tales from these boys of their prowess with women, and one is led to the conclusion that, in the large majority of cases, it is just a sheer figment of the imagination, because they think that it is "the thing."

The second type is there, too: the man who, if necessary, quite unscrupulously will use any means to have a "good time." Anyone can stand him a drink, or take him out for a meal. There is never any thought or suggestion of reciprocation. Anyone can "take back the can," that is, take the blame for anything, so long as *he* does not. If he loses any of his kit, he sees to it that it is replaced from the kit of someone else.

The third, and much more numerous class, are those good-hearted, rather self-contained fellows, who form the backbone of any camp, and, one is proud to think, of this nation. They have no very special or definite religious beliefs, although very many of them have a background of Sunday school or church. It is extremely difficult to get them talking on religion, but one finds that they know something and join readily in the singing of "Abide with Me," or a Negro Spiritual. They have a strict moral code, having at home their mother, sweetheart or wife. They are genuinely interested in social reform, but frankly have not much time for organized religion as it is preached and practised at present. Perhaps one cannot always blame them.

In "rookie" days, church parades are usually a matter of standing in line for perhaps an hour, a march to church for a service lasting perhaps half-an-hour, composed of a few ill-chosen hymns and gabbled prayers. On the larger camps there is usually a padre, very few of whom are accessible, or who understand the real need of the men, because they are given a rank which very often gives the men an inferiority complex at the start. Seldom does the padre bother really to mix with the men in their off-duty hours. On the smaller camps there is often no religious representation at all. Sunday is just another day in the week, with no special significance of any sort. But, despite this, one finds that each man has his own moral and even spiritual code, from which he will not depart. His standard of life is to be a decent fellow, and he succeeds admirably.

The *camaraderie* and good fellowship on an all-male camp is very noticeable, especially where, as is often the case, camps are situated well out in the country and away from towns and feminine influence. Language is often fairly full of expletives, or rather of perhaps one expletive, so that the language of some of the men and boys is little more than strings of adjectives, quite unnecessary to the understanding of their meaning, and often ludicrous. But the good fellowship is there. Around the communal stove all kinds of problems are discussed, all sorts of confidences are exchanged and respected.

It is not the same at a mixed camp. Here one meets also the three types of women and girls. One has been rather amazed to find that some girls are just as coarse, if not coarser, than men. (Perhaps the amazement is due to one's sheltered upbringing !) But the delight of these very indifferent specimens of the gentler sex in stories and conversation of the lowest order is evident. Their laughter is loudest at the very feeble and crude efforts at wit on the part of some of the comedians at camp concerts. To say that they know their way about the world is an understatement of fact : no man or devil could teach them anything. Fortunately, there are few of them, but they are there.

IN the second class, one puts the "good time little gold diggers." Rather pitiful in a sense are these, because any man can take them out, if the man pays for meals and drinks. The only difficulty is that the type of man who indiscriminately takes girls out usually wants something more than just company, and generally the girls are not prepared to give it, so they flit about from one man to the next, usually in the end gaining only an unenviable reputation for themselves. Unfortunately, it is not only unattached girls who come into this class : many are married or have fiancés.

Yet again, there is the last class, whose companionship is worth seeking, whose conversation is interesting, and whom it is a pleasure to know.

There is an object in this endeavour thus to analyse various types that one meets in Service life. It is this. The young people from our churches who have joined the Services, have, willy-nilly, been thrown into this maelstrom. Many

of them will meet some of these types for the first time in their lives. And, whether or not they realize it, it seems evident that the impact will affect them in a subtle fashion.

MUCH has been written and said about post-war reconstruction, mainly from the standpoint of economics and better living conditions. Is thought also being given to the psychological effect on our young people of these conditions ?

At approaching forty, one's roots are set. Outside circumstances do not necessarily have much effect, because one's standards are fixed. Even so, one realizes the effect of lack of spiritual inspiration and like-minded companionship. But what of the boys and girls in their early twenties ? One notices how " hard-boiled " they try to appear ; how blasé and sophisticated ; but these are the armour which they don to hide their real selves. Nevertheless, often to anyone with eyes to see they reveal their youth. At the most impressionable and character-forming period of their lives, they are forced, in self-defence, to adopt an entirely self-reliant attitude. This is the price of war. And the younger generation pay the price.

It was the same during the last war, and what happened afterwards ? The churches, to whom these young people should look for help and inspiration, were content, for the most part, to continue to endeavour to save their souls, and left their minds to take care of themselves.

THIS, then, is a plea. Let the churches now prepare themselves to receive these men and women (despite their youth, they *will* be men and women when they return). Let us all think less of good sermons, of church ritual, and attendance at church services. Let us think not only of saving the soul, but also the mind. Let us learn now to understand the subtle change which will have taken place, the inevitable coarsening, and let us prepare now to help them back to their ideals.

The Prime Minister promised the nation only blood and toil, tears and sweat. Our young people have had all these and more—separation from home and all that means. Old before they are young, they will need careful handling, and plans should be made *now*—not when they come back. Let us try to learn the lessons from the after years of the last war so that it be not again a case of " what might have been." For, " where there is no vision, the people perish."

Nelson was the nation's hero, but the Admiralty regarded him as a revolutionary. Long and complicated were the negotiations before he got the disability pensions to which he was entitled. He had to produce a medical certificate to prove that he had lost the sight of his eye, so at the same time he brought one to cover his missing arm. As he said : " The Admiralty is as likely to doubt one as the other ! "

Everybody's Weekly.

The "Cease Fire"

was in danger of sounding at a Mission Station because of insufficient resources to carry on. To prevent interruption in the work we have taken it over for the time being thus adding to our commitments, although our loss of income (through the cessation of donations from certain enemy occupied countries) is serious.

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*** *This is a British Society directed by a British Board*

Moravian Missions, the oldest Protestant Missionary Church, was founded in 1732

How Judaism could contribute to a new world order.

Justice For The Jews

Robert Smith

IN his last speech, Hitler threw down an ominous challenge to the democracies. He threatened that the war would end in the destruction of the Jews in Europe, a threat that is even now being carried out. He went on to prophesy that the Nazi ideology of antisemitism would ultimately be adopted *even by Germany's enemies.* Accustomed as we are to Hitler's fulminations against world Jewry, this warning is one that cannot be lightly dismissed.

The United Nations have found it very difficult to reply to the massacres on the continent with anything more than words. Is it only war conditions that prevent us from translating indignation into acts of mercy, and providing instant and ready sanctuary for the victims of this most cruel persecution? Or is there some inhibition? It is undoubtedly true that nothing short of final victory can avail to rescue more than a remnant of the Jews who are confined in enemy-occupied territory. The difficulties are not generally realized. The existing facilities, including the 29,000 permits made available for Palestine, have hitherto proved more than ample for the small number of refugees who can escape by way of the Balkans or Spain, the only life-lines at present open. It has to be remembered also that those neutral countries who alone can receive refugees directly have already been generous in spite of their delicate position.

These facts limit allied responsibility, but they do not altogether explain the reluctance to act promptly within these limits, or the embarrassed circumspection which characterizes every approach to the Jewish question. That must be traced deeper, to perplexity about the Jewish issue as a whole, and the lack of a long-term policy. The immediate problem of the rescue of a few thousands of refugees, with which the Bermuda Conference was concerned, is linked up with this far vaster problem which has proved so complicated in the past, and which the Nazis have so successfully exploited.

We have no complete answer to Hitler's challenge until we can guarantee, as part of our "new order," immunity from antisemitism within the free atmosphere of democratic civilization. As yet, this goal is not within sight, as anyone in touch with public opinion in Great Britain must realize, for anti-Jewish feeling has grown alarmingly in recent months. So, while we condemn Hitler's treatment of the Jews, we have ourselves no final remedy for the problem he ironically thrusts upon us. If the modern Pharaoh were to let the Jewish people go to-morrow, would they not still find themselves in the wilderness?

What is the background? The Jews occupy an anomalous position in the modern world. So widely are they scattered that they are a factor in the politics of almost every country. Yet they have no recognized place in the world of nations. In consequence, they can find no lasting security anywhere. The oracle of Balaam

still describes the mystery of Israel: "Lo, it is a people that dwell alone, and shall not be reckoned among the nations." This aloofness of the Jews has persisted through the ages. It is especially accentuated to-day by the totalitarian claims of the nation State, which are opposed by the Jews as by other minorities.

THE anomaly may be interpreted in two very different ways. It may be regarded as proving that the Jews are abnormal, since they do not fit naturally into a national society. The remedies which then suggest themselves will aim at removing the abnormality. The Nazi way of doing this is by segregation or suppression. The liberal States try to make the Jews conform to the national pattern, by turning them into loyal and contented citizens of their respective countries. The more thoroughgoing of the Zionists seek to achieve the same object by demanding a nation of their own. All these contemporary attitudes, however much they may differ in other respects, have in common the assumption that the Jewish problem must be solved within a national framework.

The facts are open to quite another interpretation if we are prepared to question this assumption. Is the nation necessarily the last word? Or is this persistent Jewish question one of the signs that the national order is being strained to breaking point? Here is an ancient community which has never been merged completely in any nation. The social system which has no room for the Jews, so far from being normal, is surely condemned as a failure. There are other signs in plenty pointing in the same direction. Economic forces cannot be contained within national boundaries. Rapid communications are making inevitable larger units of government, and federal schemes are not only in the air, but are becoming practical necessities. Besides these developments on the material side, movements of the spirit are transcending national boundaries. If the nation is to be superseded, justice for the Jews will be one of the tests by which the new order is to be judged.

Before we consider this other possibility, let us examine briefly the various attempts to reconcile the facts of the Jewish question with nationalism. The Nazi experiment need not detain us long. The policy of forcible segregation is manifestly reactionary. The fact that it has passed so quickly into a policy of extermination shows that it was never inspired by a respect for the unique contribution of the Hebrew race, although its more moderate theorists recommended it as a solution on that ground. It was based, from the beginning, on a pseudo-scientific race theory which represented the Jews as "inferior" and "degenerate," and sought to deal with them as with "carriers" of an infectious disease, the spread of which could only be prevented by putting all contacts into quarantine. What happened in Germany is proof that national absolutism feels the very existence of the Jews to be incompatible with its instinctive creed.

The Nazi doctrine was a reaction from the liberal policy of assimilation, which dates from the French Revolution, and which

still underlies the attitude of democratic governments. The metaphor here is from digestion instead of from medicine, showing a more optimistic approach, with none of the acute consciousness of an alien irritant that inflames the language of Rosenberg. A healthy State, like a healthy body, was expected to absorb with advantage suitable proportions of a foreign element, given time and normal conditions. The liberal State of the nineteenth century did not base its citizenship upon blood tests, and the process of assimilation went on in the main unhampered by unhealthy introspection or internal economic troubles. In times of adversity the problem sometimes arose in the form of a population surplus. This could as yet be met by emigration overseas, for the development of the New World was still acting as an escape valve to relieve pressure in Europe. In about fifty years before the last war, four-and-a-half million Jews were transferred from Russia and Galicia to the lands of opportunity in Western Europe and overseas.

In 1933, Germany's anti-semitic measures set up a new tide of emigration with which a contracting world could no longer cope. The Jewish population in America rose above the five million mark, and in most countries the assimilable proportion, of round about five per cent. of Jews, had already been exceeded. The limits of the policy of dispersal seemed to have been reached, and universal dispersion had resulted in universal anti-semitism. The high hopes raised by the emancipation were bitterly disillusioned, not only by the resurgence of persecution in Germany, but by the closing of doors elsewhere. The German view that the Jews were carriers of a strange disease seemed to some extent justified. At least, it was clear that a change of air was no real remedy, and that anti-semitism was liable to break out anywhere unless, in some way, the non-Jewish population could be immunized. And now Great Britain at war is experiencing an epidemic of this German measles, although patriotic feeling should have combined with humanitarian sympathy to popularize Hitler's first victims.

IN its generous treatment of the refugees, the British Government has illustrated the traditional attitude of the liberal nation State towards minorities. It has accorded to Jewish refugees, as individuals, the full protection of the law. In so far as overseas settlement involved the transfer of refugees with international aid, it has recently treated the Jewish problem as an international issue. But it still prefers to deal with the Jews as individual citizens, and to ignore them as a world community. As an example of the official determination to regard the Jewish people simply as a section of the nation, we may take the typical answer given by Mr. Herbert Morrison, when asked in the House of Commons to define anti-semitism in appropriate legislation : " The principle of our law is that it is no respecter of persons and it applies to all *individuals* and to all *sections of the community*. I am sure the House will agree with me that it would be contrary to public policy to *single out one section of the community* and to

WHERE THERE'S NEED—

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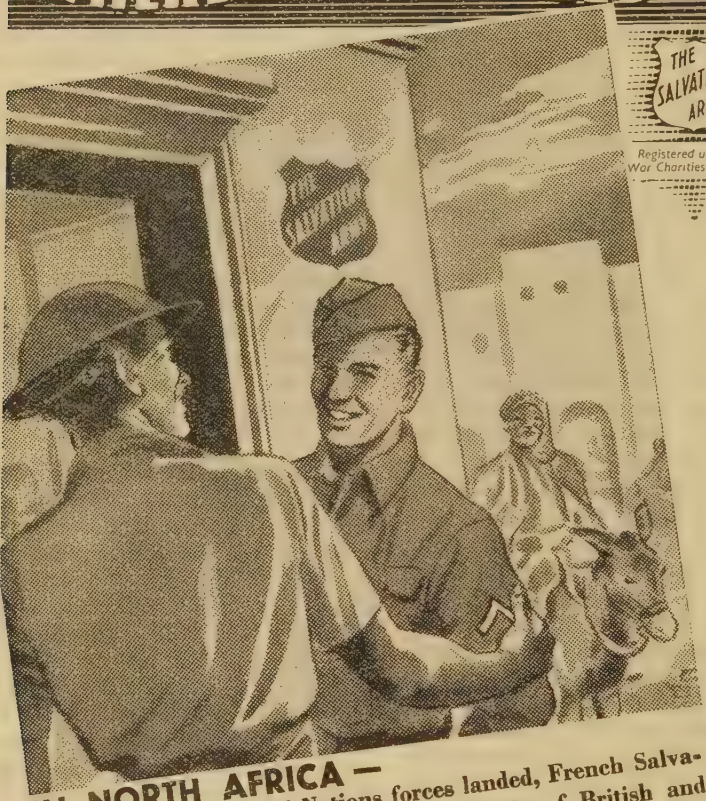

IN NORTH AFRICA—

SOON after the United Nations forces landed, French Salvationists opened Clubs to meet the needs of British and American soldiers, serving many thousands of them in the past six months. Salvation Army Officers from Britain have now reached North Africa to extend this work.

AS NEW FRONTS OPEN, NEW DEMANDS ARE MADE ON THE SALVATION ARMY. Money is urgently needed to provide equipment and prepare workers.

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THERE'S THE SALVATION ARMY

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afford it preferential treatment and protection."

This leads us to a consideration of Zionism, the case for which is based precisely on the failure of such equal rights to afford protection to the Jews as a minority section of non-Jewish nations. The diminishing prospects of emigration have inevitably led the Jews to concentrate on Palestine as the one hope of rehabilitating refugees from persecution. There are also convincing arguments in favour of a national home which might become the focal centre for the world culture of Jewry. Yet the driving force behind Zionism unquestionably depends upon the belief shared by so many Jews that a full national status is essential to preserve their people in the modern world. An American Jewish writer, Leon I. Feuer, puts this case very emphatically in a recent book: "Palestine must be a Jewish State, and the majority of the population must be Jews. It must be one place in the world where the Jews are in control of the internal conditions under which they live. If this principle is vitiated, then all the advantages which might accrue to the Jews and to the world from a Jewish Homeland are utterly lost."

If this standpoint is accepted by the Jews, they will be committed to the establishment of a new nation at a time when nationhood, if not on the wane, is at least being inwardly transformed. The real answer to Zionism is that it is as out of date as liberal individualism. It is not to be wondered at that Jews should prefer small nationhood to the position of an oppressed or tolerated minority among the nations. But small nationhood in a world that is fast transcending the limits of national sovereignty would be no improvement. It might only focus the animosity which is at present diffused. It would be a pity if the Jews, who have a historic destiny as pioneers in the march towards world unity, should be tempted at this stage to revert to a narrower ideal.

IT is only possible to suggest the alternative very briefly. Justice for the Jews in the post war world will mean the restitution, not only of their individual rights, but also of their collective dignity as a world community. It is important that we should understand the unique function of Israel, which is something more determinate than a religious sect, yet more spiritual than a nation, and which cannot be imagined apart from its religious basis. We are dealing here with a conception beyond the ken of politicians, and I believe that only the Christian Church can help the Jews to interpret it to the world.

At present, the movements for collaboration between Jews and Christians are still operating with obsolete political ideas, and their basis practically excludes the chief contribution which the Church has to make—the universalism of the Christian Gospel. Yet there are many Jews who realize that no political document can establish or safeguard the dignity of Israel. If Jewry were to rely on its spiritual influence, rather than on political power, the sympathy of the Christian Church would be assured. There is no doubt that Christian universalism has been a formative influence in moulding the national institutions of the past. It is at work to-day, preparing

the atmosphere for new political forms. The influence of world Judaism might well join with that of the world Church in laying the foundations of a world order, in which Israel also would find its proper place.

It is worth noting that the political forms which seem to be most assured of a future are those which have departed furthest from the national basis of blood relationship: the United States, which has welcomed all peoples and welded them together by its religion of equal opportunity; the British Commonwealth of Nations, which has adapted democracy for export by blending its national form with spiritual principles derived from Christianity; Russia, where a motley group of nations have been unified in the struggle for economic freedom. Israel, in so far as it combines the basis of kinship with the ethical principles of its faith, has a framework which can fit it to enter into the new era along with these others. As for the Christian Church, it can never be identified with the interests of any single nation, but only with the Gospel of the Kingdom which it preaches to all nations.

UNDER THE NAZI LASH.

Dr. — was thrust into a dark, dirty and evil-smelling cattle-car, where other Jews were herded together on the floor. After a drive of half-an-hour, they arrived at a cold and dirty building, filled with horse and human manure. The stench was indescribable. More than 600 Jews were already in the building, though normally there was room for only half that number. The miserable victims, young and old, sick and healthy, between the ages of seventeen and seventy, were groaning and whimpering according to their age and condition. It was almost impossible to move without trampling on bodies lying on the floor. Some had already gone mad and were screaming.

Suddenly, the lights were turned on all over the building, and the victims were ordered to "fall in." As many failed to form themselves in ranks, they were beaten with riding whips, the knotted ends of which had been dipped in salt water. Some were not able to do the drill and were mercilessly whipped to death. Many asked to be beaten more, in order to die as soon as possible. The order was next given for every Jew to spit in his neighbour's face. All were then made to run, and many fell exhausted to the floor, or succumbed from the effort. "All Jews must smear themselves with their own excrement," was the next incredible command. Again, the whips fell upon them with such ferocity that many a Jew was driven to commit this unspeakable horror. "As you Jewish dogs did not drill properly, I must give you a task which will brand you for all time!" shouted the Commander. "We are making German history."

Throughout the horrible ordeal, Dr. — was praying constantly for strength to endure and for love to forgive, and never lost the consciousness of the presence of Christ. On his arrival in England he was baptized as a Christian believer.

International Hebrew Alliance.

¶ *At a time when much attention is focussed on the Iberian Peninsula, the following article will be read with interest.*

Portuguese-Speaking Peoples in the Present World Struggle

Eduardo Moreira

RESULTING from the epic of Portuguese expansion in the fifteenth, sixteenth and seventeenth centuries, there are to-day the unchanged mother-country, on the western shores of Europe, her African and Asiatic "Provinces," where Portuguese characteristics and tradition are in evidence, and that half of South America which is the flourishing Republic of Brazil.

This is not a little, if it be borne in mind that the initiative sprang from a small country, with a population of some two million seamen and peasants, whose vitality had been scorched by the fires of the Inquisition.

While the other half of South America is split up into about ten separate states, of which some are at variance, Brazilian unity is remarkable. It is generally attributed to the unity of the ancestry of the Brazilians, in contrast with the ethnic diversity in Spain, whence the other republics derive their origin. Efforts to tighten the bonds linking Spaniards and Spanish-Americans are being made, and have been made repeatedly in the past, with varying success. The present war has brought about interesting movements in this connection. Brazil has taken the lead in the South American block which is coming into being, with a belligerent bias, while the mother-countries in the Iberian Peninsula have constituted themselves a block with a definitely neutral objective. They are making efforts, however, to tighten with a better understanding the links between them and the Iberian nations of the Western hemisphere.

With this brief introduction, let us now deal with Brazil and Portugal, the two nations of Lusitanian origin, whose total population amounts to sixty millions (and in Brazil there is a steady increase), who are seeking to civilize, by imparting to them their own culture, numerous native tribes in Amazonia and Goyaz; also in Guinea, the Congo, Angola, Kaffraria, etc.

Lusitanian culture, on both sides of the Atlantic, has still much to learn from the Anglo-Saxons as regards religious toleration; but, on the other hand, it sets a good example where the colour-bar is concerned. The most prosperous State in Brazil, S. Paulo, has in its half-black and half-white flag, a symbol of its racial standard; and in Portugal such few measures as have a Nazi savour are certainly unnoticed by the world at large, and even by most of the Portuguese themselves, who hold to their freedom from race prejudice.

On the other hand, in the more remote parts of Brazil, populace and clergy indulge at times in setting fire to Protestant places of worship, while in Portugal, in the course of recent years, there have

been only three instances of the closing of mission halls by local authorities—two of these in remote localities and one in Oporto, which, however, could have been avoided had proper action been taken.

IN both the Lusitanian countries there is under consideration a formula of "quasi-nationality," which would benefit alike the Portuguese in Brazil and Brazilians in Portugal. This is surely good proof of a mutual desire to draw together. Also, while Portugal maintains unswervingly an anti-Russian, or rather an anti-Bolshevik attitude, refusing emphatically to recognize the Soviet régime, Brazil, though she has just linked her fortunes with the United Western Nations and has subscribed to the Atlantic Charter, is equally averse to re-establishing relations with Bolshevism.

President Getulio Vargas, who named one of his sons Luther and sent him to the Mackenzie College (a Protestant American institution in S. Paulo), has in his policy shown outstanding consideration for the Church of Rome, as the traditional Mother-Church of the majority of Brazilians. Oliveira Salazar, Prime Minister of Portugal, on the contrary—though he went the length of taking minor orders, and has throughout his life been a practising Roman Catholic—in his lucid and authoritative speeches, as also in cases where he has taken action meriting the gratitude of Protestants, has given evidence of intelligent toleration where religion is concerned: this rather in point of fact than declared. Under his guidance, the Portuguese Constitution of 1933 proclaims "liberty and inviolability of conscience."

I have thus sketched for the reader, fairly precisely, these two opposite paths which have converged.

Brazil is a country oscillating between a strong traditional influence (stronger perhaps than there is in Portugal, there being a greater variety of energies at work and anti-liberals everywhere avail themselves of the opportunities for propaganda afforded them by liberal laws) and modern currents. These currents are due to the exuberant tide of young life flowing from the United States and the blending of immigrants from all over the world—Japan and Russia, Switzerland and Italy, Britain and Germany, Syria and Portugal.

To appraise the respective mentalities of the two Brazils, one must have read the works of Tristão de Ataíde, the talented partisan of a thoroughgoing return to the past, and those of Dr. Huberto Rohden, the plucky Roman Catholic priest who does not hesitate to condemn the extravagant propaganda carried on by his fellow-clerics. In Portugal, the respective exponents of these schools of thought are Alfredo Pimenta, a monarchist, pro-German and pro-Vatican, and Father Alves Correia, an outspoken Portuguese, his soul untainted by the poison of the Inquisition.

When Portugal possessed in the Lisbon of the fifteenth and sixteenth centuries, as wrote our chronicler, Fernão Lopes, "a place of many and varied peoples," there was also felt here the pull of two currents which could not

blend. This is to be observed in the works of Gil Vicente, Sã de Miranda and others. To-day, there is being put forth here a strong and worthy effort to break with that social apathy which Camões designated "gloomy and despicable melancholia."

THE Phalangist victory in Spain, which brought on the Protestants of that country severe persecution instigated by the Roman Catholic bishops, and the coming together of the Peninsular countries, have not involved the Protestants of Portugal in increased difficulties, notwithstanding the dreams and threats of their opponents.

Another difference to be noted in Portuguese procedure is the attitude adopted towards the Jews. A friend of mine, the distinguished writer, Samuel Schwartz, a Pole by birth, naturalized Portuguese, the discoverer of the *Maranos* (people of remote Jewish descent) in Portugal, has just published a new version of *The Song of Songs*, translated direct from the Hebrew original, with an interesting preface and notes. He has presented the beautiful edition to the Tomar-Luso-Hebrew Museum, to be the forerunner of further publications. In this book it is recorded that the State accepted in 1939, as a gift from Dr. Schwartz, the ancient synagogue of Tomar, which, fittingly restored, is to accommodate this museum.

This, then, is the atmosphere in which evangelism has to be carried on in Portugal. Of all forms of dissent from the traditional religion—Judaism, Spiritism, Freethought, Theosophy, etc.—Protestantism is the most abused, as witness the attitude towards it in official primary schools and, more or less, in all quarters. But the opposition should not be wholly attributed to intolerance. We Protestants have no Press, no schools, no doctrinal literature to speak of, no art peculiar to us, and this lack hinders the formation of a fairer opinion.

In the course of the last two generations, each new denomination which put in an appearance has gone ahead for a time, only to collapse later, more or less, and to pass on the torch to a fresh runner.

There is, however, a noticeable thirst for a Christianity freed from the trappings of Rome. In my own sphere of activity I can record the attachment, or, at least, the intellectual assent of several university students, business and professional men, and we have among us some lawyers, medical men, mathematicians, etc.

The later months of last year saw the beginning of a journalistic campaign against evangelical Christianity. Provincial seminaries accuse us of being the tools of foreign Protestantism, enemies of Portugal, while they set over against this ill-founded accusation the benefits, some of them real, others imaginary, which the land and its people have derived from the traditional religion.

The official censorship has done nothing to curb this offensive, while it has often seriously hampered us in our efforts to counter it. However, we are disseminating such counter-blasts as we have been able to publish.

As for evangelical missions in the Colonies, the sowing of insinuation, suspicion or blatant calumny, commenced in the days of Parliamentary Government, has borne its

sinister fruit, and at present there is a recrudescence of obstruction on the part of the authorities. European residents in Lourenço Marques and Mossamedes have had petitions turned down and their schemes frustrated on subtle pretexts. Forty years ago, the struggle was between Portuguese and foreign missionaries—all Roman Catholics. I possess much written evidence of that struggle, in which serious accusations were launched and complaints were presented to the Curia. All this was hushed up, however, and now the hostility is directed against the evangelical missions, to which Portugal owes many faithful services.

It would appear that it has been sought to copy the Italian policy in Eritrea and Abyssinia ; but this policy has had such poor success in the long run that it is to be hoped that the Portuguese authorities will think twice before persisting in servile imitation of it.

An Important Conference

DURING May a Conference of unusual importance was held at Old Jordans between representatives of the Interdenominational Missions and a number of heads of training colleges. The object of the Conference was to carry to some definite conclusion a series of discussions that had preceded the Conference on the subject of the training of missionary candidates.

In view of the drastic changes coming over the world mission field it was encouraging to observe that this subject was treated with realism and insight. It was considered that the two years previously thought necessary for training ought to be extended to three years, embracing many more of the subjects which have now become so necessary a part of the equipment of every missionary.

The principal fact to be reckoned with is that missionaries, who have to train others, must themselves be well taught and know the principles of teaching. In view also of the development of the indigenous Church it is vital to know something of Church history and the lessons of missionary work as they bear upon the needs of the modern situation. It is also necessary to have a far better knowledge of the religion of the people to whom the Gospel has to be interpreted, and in order the better to do so the history of the Government and the outlook and customs of the people have to be studied. It is no longer possible, in a world where the standard of education is so rapidly rising, to be content with a partial knowledge of the language, hence a knowledge of phonetics and linguistics is also necessary.

It was again and again emphasized that preliminary to any course of training were those personal qualifications which make a missionary an evangelist. Without this sense of vocation not even the highest professional qualifications can make a missionary. He may be a good doctor and a good teacher, but that is not enough. This was stressed in the importance that was attached in any curriculum of training to a real working knowledge of the Bible, with special reference to its origin, its main content, its major doctrines, its devotional value and its missionary significance.

These recommendations will shortly be available in printed form accompanied by a brochure expanding some vital points which could scarcely be included in a programme of minimum training.

¶ *Splendid results where overlapping and competition are eschewed.*

A Unique Example of Union

A. F. Griffiths

"YOU speak like my grandfather." These words from a Chinese émigré in England to a missionary from Fukien are the measure of the importance of that comparatively little-known maritime province of south-east China. Hokkien, to give it the old-fashioned spelling, is home to millions of Chinese who have never seen its rocky shores, nor visited the beloved ancestral villages nestling in its narrow valleys.

The war in the south-west Pacific has demonstrated the importance of this area whence came large sections of the Chinese population of lands now submerged in the flood of Japanese imperialist expansion. The colonization of Formosa by the Fukienese began three centuries ago. To-day, there are more than 3,000,000 Chinese in the Island, and, by comparison, a mere handful of Japanese. Hokkien, or the Amoy language of south Fukien, is spoken with local variation, by millions of Chinese immigrants in Malaya, the Philippine Islands, Borneo, the Netherlands East Indies, and even in Burma. Dutch and British Government cadets, and missionaries of many nationalities come to Amoy for language study before appointment to work among Chinese in these South Pacific countries.

Fukien is a beautiful, mountainous province, with few roads and no railways. From the island of Kulangsu, the International Settlement in the harbour of Amoy, there is an unforgettable view across the ever-changing waters of the surrounding mainland, and beyond to chain after chain of hills—brown and grey, blue and purple in the sub-tropical South China light ; picked out in the delicate shades of an autumn dawn, lashed with the wind and rain of the typhoon season, or shimmering in waves of heat. To live and work among these hills is to carry them always as a background in mind and heart.

Down from the mountains, through the narrow valleys, run the streams and rivers to the sea, making the ground fertile, and life possible for the teeming population, who grow rice, wheat, sweet potato, ground-nut and sugar-cane as main crops. In the fruitful Changchow valley range, orchards gleam through the graceful tracery of bamboo groves along the river banks, and beside every farm the broad leaves of the banana make a wall of deep green shade.

The people whose homes are here, and who have overflowed in such numbers to make new homes across the sea, are smaller than their brethren of North and Central China, but well-made and good-looking. They are hospitable, friendly, intelligent, keenly humorous, progressive and hard-working—good stock from which to people new lands.

The Protestant Church in South Fukien, the Minnan Synod of the Church of Christ in China, is the result of a century of the converging effort of three strong missionary strains. The first

"THEY BUILDED BETTER THAN THEY KNEW"

104 years ago a group of Christians formed the Army Scripture Readers Association, which was later established as a society at the request of the then Chaplain General of the Forces. Permission was then granted to send men into our Camps and Barracks with the Message of the Gospel.

These early founders could hardly have foreseen the growth and blessing that was to follow their humble beginning. For instance, last year the Lord's Stewards subscribed £36,400, equal to £100 per day, to enable us to maintain 170 A.S.R.'s and 24 Soldiers' Rest Rooms, so that every week actually thousands of our men and women in uniform hear the Gospel of God's Saving Grace.

This furnishes the greatest missionary opportunity in the world today, carrying the Gospel to the vast numbers of unsaved men and women of our Fighting Forces. We invite you to share in this joyous privilege with us.

Write for a free copy of "With Montgomery's Victorious 8th" (second impression.)

THE ARMY SCRIPTURE READERS AND SOLDIERS' & AIRMEN'S CHRISTIAN ASSOCIATION

HAVELOCK HOUSE, 35, CATHERINE PLACE, WESTMINSTER, S.W.1

Protestant missionary in Amoy began work in 1842, sent out by the Reformed Church in America, and was followed shortly by representatives of the London Missionary Society and the Presbyterian Church of England. Today, over the whole area of South Fukien there is one united Protestant Church, with 343 congregations.

The sturdy growth of this Church is due to many favourable factors, but not least is the fruit of one hundred years of developing co-operation between the Missions. From the earliest days, competition and over-lapping were eschewed. Before the foundation of the Church of Christ in China, the Church in South Fukien was already one, and moved into the new body as one unit—the Minnan Synod. This Church situation must be almost unique in the mission field. Here, in one compact language area, we have only one Church, in which all Protestant Christians, with the exception of a handful of Seventh-Day Adventists, are united. The impact of the Christian forces in this area is a united one, and that is the main reason for the steady growth of the Church.

It is a moving and an inspiring thing to see the whole of Church history living before one's eyes in a cross-section of these congregations, in various stages of development, from the great city congregation in Amoy, Kulangsu, Changchow, Chuanchow, and the other big towns, down to the tiny village congregations of a handful of believers meeting in the homes of the brethren. That group of Churches added 1,056 members in 1940, only the second time in a century that the number has exceeded a thousand in any one year.

IN 1942, the centenary of the South Fukien Church was celebrated with an effort to visit every family in the area with the Gospel message in the course of the year ; a celebration in which every Church member was challenged to take part. Nearly fifty years ago, Chinese missionaries were sent from the coast Churches, two hundred miles up to the unevangelized area of Tingchow, where organized work was begun without foreign supervision. The full occupying of this great area is a recognized major task still before the Minnan Synod, but a Church with this tradition and present missionary spirit can truly be called self-propagating.

In striking a balance at the end of the first century, there is much to praise, and a little to regret. The life and organization of the Church is far from perfect, but in practice there has been developed in South Fukien a truly indigenous, self-supporting, self-propagating Church—one compact group, giving a united witness to the non-Christian population. It is a monument to the foresight and wisdom of earlier missionaries, in whom the often rival claims of evangelism and the building up of the Church were happily reconciled. It is a monument also to the Christian forbearance of men who must often have differed among themselves as to policy, and even matters of faith, as indeed we still do in these days, but who allowed no minor differences to hinder the development of one Protestant Church for this great community.

The Minnan Synod is almost entirely self-supporting. No mission grants are given for any purposes, other than the training and support of the ministry, and in 1940, the total mission grants were only one-fifth of the whole Synod expenditure, for these purposes only. To-day, these Churches are hard hit financially by the cessation of support from emigrant members and families in Malaya and the South Pacific, and the terrible rise in food prices, now more than thirty times that of pre-war level. This loss of income and rise in prices creates a very serious problem for Church-workers, and the support of the ministry. Pastors and preachers cannot support their families on their meagre salaries, and turn to other work to supplement their incomes. In theory, this sounds a good thing. In practice, and in the conditions prevailing in Chinese rural communities, it is almost wholly bad.

Since May, 1938, when the islands of Amoy and Quemoy were invaded, South Fukien has been divided into two parts, occupied and free, and the division is still more rigid since December, 1941. The mainland of Fukien is to-day still unoccupied, but for three years the only direct communication between the mainland area and the islands was through missionaries who were still able to travel, though with considerable difficulty. This is one of the factors which has held the Synod together through these harassing years.

In Kulangsu, the International Settlement of Amoy, on December 8th, 1941, we were cut off in a moment from all intercourse with our Chinese colleagues. Interned for the first week in concentration camp, we were then returned to our homes, and spent the next five months there, not allowed to leave them, or to receive visitors.

AMOY was already impoverished by three years of uneasy occupation, suffering from food shortage and steeply-rising prices; the people living under martial law, with the imposition of a curfew at frequent intervals, owing to political murders and other active protests by the Chinese against the occupying forces and puppet governors.

Before May, 1938, when Amoy fell, the population of Kulangsu, a tiny island one square mile in area, was something over ten thousand; now it is considerably more than sixty thousand. The increase consists of people who were seeking refuge in the Settlement, but who, since December, 1941, are wholly in Japanese hands. These have been uneasy years on the coast, but up to that time, communication had been maintained with Free China on the mainland, only three-quarters-of-a-mile away. Evangelistic, medical, educational and personal supplies had gone through all that time on a boat maintained by the Missions, and this great new Church has been held together and has gained a deeper experience with which to face the tasks of the present and the challenge of the future.

Some of our Churches in occupied China are glorious even in their temporary eclipse. Right up to the time of the Pearl Harbour attack, the Kulangsu Church was crowded to the doors twice each Sunday morning; first for a children's service, and again for the main adult service. This

Church seats 800 people, and always more than that number are present, sitting on forms down the aisles, and crowding the doorways.

It was my privilege to conduct a service and celebrate Holy Communion on the morning of December 7th, 1941, my last day of freedom in China. That Church, like several others in Fukien, is a true mother of Churches. The first one-room building is now a classroom within the site of the boys' school. The present large building was overflowing long before 1937, and the Christian influence, developed through the decades, is felt not only all over Fukien and China, but in Formosa, Malaya, the Philippines, Burma, and the East Indies, wherever there are Amoy-speaking Chinese emigrants. Its pastor is the present Moderator of the General Assembly of the Church of Christ in China. He was away in December, 1941, on tour in the Philippines, serving the wider interests of the Chinese Church. Now he is cut off from his own people, but his wife and a devoted band of Church officers are carrying on.

That is what the Christian communities are doing all over occupied China. Everywhere they are carrying on, in faith and hope, facing danger to the persons of their members, facing still graver dangers to the life of the Churches ; waiting and praying for the day of liberation, when they will be united once again with their brethren of Free China, to go forward into the great task of building the Church yet more firmly into the life of China, and China into the world community that is to be.

A MUTUAL ADMIRATION SOCIETY

In my youth, I was a member of a Mutual Improvement Society for which we wrote and at which we read and discussed papers. At one of the meetings, I read twelve original verses, which were received with such caustic, if humorous criticism, that I have confined myself to prose ever since. But the word "mutual" helped us over all difficulties, towards warm and profitable friendship.

It would be a great achievement if we could have an International Mutual Admiration Society, in which the object would be friendly emulation and co-operation in the pursuit of the highest human ideals : admiration would, of course, be based on mutual understanding, and for this there would need to be closer study, which is most urgently desirable, of national psychology and characteristics. For example, Mr. Wendell Willkie does not understand the British character when he describes his meeting with British Administrators in Cairo. These men do not wear their hearts on their sleeves, and would be the last to talk about, or even to suggest, the truth, *viz.*, that their supreme desire is the well being of the peoples whom they serve.

It need hardly be said that in such a society there would be no place for "discontented paper-hangers."

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¶ *In view of the importance of "The New World," we have again held over our more statistical "Kingdoms of the World" survey to make room for this contribution dealing with a problem of vital importance in Latin America.*

Freedom as Interpreted by Rome

A. Stuart McNairn

SPIRITUAL FACTORS THAT SWAY WORLD POLICIES MAY ULTIMATELY LEAD TO WORLD WARS.

THERE is probably no word so much on the lips and in the hearts of men to-day as this blessed word, Freedom. All the nations of earth are straining toward it: most of the nations are professedly fighting for it; some with honesty of purpose, ready to die for their own freedom and for the freedom of all mankind; others for freedom to impose slavery on nations weaker than themselves. But Freedom is the universal slogan, and the banner under which even the destined slaves are lured on to fight for their own ultimate bondage.

No voice is more clear or insistent in the chorus of Freedom than that of the Roman Catholic Church. The Primate of Hungary, Cardinal Seredi, said recently in a speech in Budapest: "Human freedom, according to the teaching of the (Catholic) Church, belongs to the most valuable of the rights of men . . . The laws of Christ defend human freedom . . . freedom to live . . . to retain bodily security, freedom to keep their honour and to fulfil their religious obligations." The late Cardinal Hinsley has plainly voiced the support of the Roman Catholic Church in this country for the Four Freedoms of the Atlantic Charter. The Pope himself has made repeated references to the inalienable right of nations, races, and individuals to this fundamental gift of God; though even his own flock in this country, and the Cardinal himself, found it hard to reconcile these lofty sentiments with the papal blessing bestowed on the enslavement of Abyssinia, with its horrible accompaniments of murder by poison gas.

In looking ahead, however, to the victory of the forces of Freedom, and to the Peace Conference where the nations will gather to restore liberty and security to the pitiful victims of bloody persecution and enslavement, it will be a matter of supreme importance that the credentials of those who claim a place at that Peace Conference be closely scrutinized: that not only their past record be reviewed, but that their future intentions be clearly stated. It should not be enough that one presents himself as standing for Freedom, to give him a place at that holy table, unless he is prepared to make clear to all concerned the content and range of his use of the word.

Germany to-day loudly proclaims that it is fighting for Freedom. Outside the Reich itself no one needs the mockery of this claim to be demonstrated. In like manner the Roman Catholic Church stands forth as champion of human freedom and the rights of the individual man. Here the mockery is not so evident to the

uninstructed : and it is only the student of history, or the traveller in Roman Catholic lands, who raises his mental eyebrows when confronted with this claim. There can, of course, be no controversy as to history, nor as to the fact that Rome has been the consistent enemy of human freedom through the ages. Through these ages she has reiterated by papal bull, as well as by the mouths of her greatest theologians and leaders, her detestation of the claim to liberty of thought, of conscience, of worship, on the part of the individual. The gruesome record of the Inquisition, the bloody massacres and persecutions, the fate of martyrs like Latimer and Ridley, all light up with lurid significance Rome's interpretation of that for which she professes to be fighting side by side with us to-day—Human Freedom, including freedom of thought, conscience and worship.

All that, however, is dismissed to-day by the freedom-and-tolerance-loving Protestant, as stirring up old-forgotten things that have no bearing on present-day problems and relationships : and Rome sedulously fosters this useful delusion. In England there are no indications of intolerance, or interference with the liberty of the individual : in fact, there is no more common epithet than that of " bigot " or " fanatic " hurled by our Catholic press against any zealous Protestant writer who ventures to sound a warning note against the steady but unobtrusive encroachments of Rome in our land. But in those lands where the Roman Catholic Church is dominant, the picture is very different.

Take Spain, the very home of Catholicism. In 1937, General Franco promised complete religious liberty if he became victor, thus winning much sympathy and support for his cause in this country ; and the Duke of Alba, in a letter to *The Times*, guaranteed the same consideration. But what followed ? To-day, every vestige of liberty is denied. The Bible is forbidden. The whole stock of Scriptures held by the British and Foreign Bible Society in Madrid was confiscated. Evangelical places of worship have been closed. Missionaries have had to leave the country, and many national workers have been imprisoned and shot.

SPAIN knows nothing of human freedom to-day ; for there Rome is supreme. The Spanish Ministry of Education writes : " We must be absolutely intolerant to ideas and views that are contrary to the Roman Catholic Church." When Rome speaks of religious liberty, freedom of worship, she means, always and only, liberty for the practice and propagation of the Roman Catholic faith. The Cardinal Archbishop of Canada declared, as recently as 1938, that " it is never permitted . . . to grant freedom of thought, writing, or teaching, and the undifferentiated freedom of religions . . . as so many rights which nature has given to man." The same Cardinal Villeneuve declared more recently : " The Catholic Church does not believe in democracy."

Now, the extraordinary thing is that many Roman Catholics in this country have no idea of these things, and would repudiate with

indignation the suggestion that their Church would ever persecute Protestants as they may once have done in the old, dark days, "just as Protestants did to Catholics," say they. And the average Protestant is equally ignorant of the true attitude of Rome towards that code of tolerance and religious liberty that is the very native air of these lands. It is of the first importance, therefore, that both Protestants and Catholics, in this land of freedom and religious liberty, should be made aware of the facts, and of the true attitude of the Church of Rome to this fundamental human right. For it cannot be too emphatically stated that there are two distinct systems included under the title, "Church of Rome." One is a professedly Christian Church, including millions of devout souls feeling after God through channels of true devotion and lofty accompaniments of worship ; as well as by rites so debased and even sordid as to bear no relation whatever to the Christian faith. The other is a vast, political system, whose age-old aim is world domination, and to this end has had recourse to every foul weapon of cruelty and deceit that the corrupt mind of man can conceive. As Lecky says : "The Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind," in its pursuit of temporal power and world domination.

It may seem ungracious to such as only know the Church of Rome as a great "Sister Church" to impugn the sincerity of their leaders and spokesman at such time as this, when everywhere their voices are blended with ours in demands for human freedom and the abolishment of racial, religious, and other persecutions, and for the protection of minorities. But, faced as we are with the unchanging record of the Papal system, and the equally authoritative definitions of her spokesmen and leaders, as to what they mean by religious freedom and the rights of minorities, it is essential that we be very clear on this fundamental question.

LET us, then, hear the voice of the Church, not merely using words common to us all, but defining her attitude, and the interpretation of these words.

A French Catholic writer, Louis Veuillot, has tersely summed up the official attitude of the Church to the liberty of minorities, in these words : "When we are in a minority, we ask for religious liberty in the name of your (Protestant) principles. When we are in a majority, we refuse it in the name of ours." And that is no humorous remark, but the very essence of all Roman Catholic teaching on the attitude of the Church towards religious liberty.

An official pamphlet issued, with the blessing of the Pope, by the "Apostolic League for the Return of Nations and Peoples to God through Holy Church," explains that its purpose is to fight against the modern idea of human liberties as to teaching, publishing, etc. The great modern liberties would have to be suppressed ; and, it states : "Modern Catholics who favour mutual toleration between Romanism and Protestantism forget, or are ignorant of, what the Pontiffs have said in condemnation

of modern principles."* Father Ronald Knox in his book *The Belief of Catholics*, states: "A Catholic State will not shrink from repressive measures in order to secure domination of Catholic principles," while Mr. Hilaire Belloc, in his *Survivals and New Arrivals* (1929) denounces the idea of human toleration, and looks forward hopefully to the return of persecution.* The *Catholic Encyclopædia* states: "The Church . . . . has been and still remains intolerant of all other religions. She regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty."*

WE might fill pages with such quotations, leaving no shadow of doubt that when the Roman Catholic Church demands religious liberty, and tells the world that she stands for the Four Freedoms of the Atlantic Charter, *she means freedom for the Roman Catholic religion and for that alone.*

All this is clearly seen in the present intensive campaign on the part of the Church to stamp out Protestantism and the Evangelical movement in Latin America. The outcry of the Church in Mexico against what she called persecution, and her appeal to the United States of America for intervention in the interests of "Religious Liberty," is still fresh in our memories. The world was called upon to witness the sufferings of "the persecuted Church." But through the preceding years, every human liberty that did not contribute to the power and prestige of that Church had been systematically condemned, and at least sixty Protestants had been killed as a result of Catholic hostility. In the days when Rome's conception of "Religious Liberty" held sway, a Mexican Catholic paper, *Defensa Catolica*, declared that: "True charity consists in opposing one's neighbour, injuring him in his material interests, in insulting him and in taking his life, always supposing it is done for the love of God."* And now, when the bugles of true Liberty, Equality, and Fraternity are sounding throughout the world, and nations are dying that Freedom may live, it is the Roman Church that is emulating Hitler, in calling for the suppression of these liberties throughout the entire South American Continent, and demanding from the United States, as the price of acquiescence in the Good Neighbour Policy, the withdrawal of all Protestant missionaries. And, far from practising these principles of liberty which she loudly proclaims as her aim for the post-war world, she still carries on systematic opposition to, and persecution of, all Evangelical witness, and even Protestant educational work, whether in South America, Spain, Italy, or any other country where she is the dominant power.

The magazine, *Extension*, official Catholic missionary magazine in the United States of America, had a bitter denunciation of Protestant missionary work in Latin America recently, stigmatizing such work as "pernicious," "sinister," "nefarious," etc., and part of a plot to spread the Empire of Anglo-Saxondom and Protestantism. It went on: ". . . One of the 'four freedoms' we are spending billions of dollars to carry to the four

* These references are from Dr. Cadoux's valuable little volume, *Roman Catholicism and Freedom*.

corners of the earth is 'freedom of religion.' But there can be no 'freedom' of religion where malevolent interference with the religious beliefs of Catholic peoples is allowed to run rampant." In other words, in their view, the right to Roman Catholic propaganda, as pursued intensively in all Protestant lands, is the "exercise of religious freedom"; while Protestant propaganda in Catholic lands is "malevolent interference," and must be suppressed. Every pronouncement on this subject by Roman Catholic leaders makes it perfectly clear that, when they speak of Religious Freedom, they mean freedom for the unhindered practice and propagation of the Roman Catholic faith, and no other.

Now there is no question that this demand for South America as a Roman Catholic preserve will make a powerful appeal, even to Protestant thought, in the great freedom-loving Republic of the North, ignorant as most are of Rome's intolerant claims and her continuing record of systematic persecution. South America is presented as an intensely Roman Catholic continent, with happy, devout peoples asking only for peace and quiet to worship God in their own way, as their fathers have done for centuries; and bitterly resenting, not only the disturbing influence of Protestant sectarian propaganda, but also the "insult" to their culture, implicit in the idea of sending "missionaries" to them as to heathen lands. And the Church has enlisted the help of alleged Protestant writers, like John Erskine, the novelist; John W. White, *New York Times* correspondent in South America, and others, who paint idyllic pictures of these South American neighbours smarting under the insult to their culture, and bitterly resenting the "pernicious, sinister, nefarious and malevolent interference" with their religion on the part of the Protestant missionary.

THERE are two immediate answers to these utterly false representations. The first is that everything these writers, and the Church itself, say about Protestant activity in Roman Catholic lands is true in even greater measure of the activities of the Roman Catholic Church, in North America itself, and in all Protestant lands. Her avowed aim, of which she boasts, is to destroy Protestantism and establish Roman Catholicism throughout the world. The only difference is that in Protestant lands she has perfect liberty to propagate her faith, and no one feels insulted, or their culture attacked, by her efforts. It is only in Roman Catholic lands that similar liberties are denied to Protestants. But it should be added, in contra-distinction to Roman Catholic activities in Protestant lands, Protestant missionaries in Latin America—with, it may be, some regrettable exceptions—are *not* engaged in Protestant or anti-Catholic propaganda, but with the proclamation of the Gospel of Jesus Christ to peoples who are entirely ignorant of that Gospel, and of the Word of God—the Bible,—wherein it is contained. This is apart from the extensive medical, educational and philanthropic work which lies at the heart of all Protestant activity.

The second is that these writers

ROME IS DEMANDING

SUPPRESSION OF ALL EVANGELICAL WORK

IN SOUTH AMERICA

(See page 241)

THE EVANGELICAL UNION OF SOUTH AMERICA

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RADIO, COLPORTAGE, CARAVANGELISM

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deliberately falsify the facts. Latin America is not predominantly Roman Catholic. There are more Roman Catholic churches in Protestant Philadelphia than there are in Buenos Aires, the largest Latin city south of the Equator. In Brazil there is only one priest to every 20,000 of the population ; and a Catholic paper, commenting on this, said bitterly that " at least two-thirds of Brazil may never *become* Catholic if the number of the clergy is not increased."

The industrial classes, as well as the *intelligensia* in Argentina, Chile, and Uruguay, have turned definitely against religion as exemplified by the Roman Church, and there is not one Latin American State that has not long been engaged in a struggle against the domination of that Church. In eleven of these Republics, Church and State have been separated, and in every one of them their original constitutions have been deliberately modified, in order to give liberty of worship, and freedom to the preaching of the Gospel ; to remove the death penalty, as in Bolivia, for such preaching ; to legalize Protestant civil marriage ; to give the right of Christian burial to Protestants—all this in the face of the fierce opposition of the Roman Church.

The Archbishop of Belo Horizonte, who has had the effrontery to plead for the intervention of the United States of America and the withdrawal of all Protestant work, claims that South America is profoundly Catholic and " has its glorious traditions moulded by the life and work of the Catholic Church." " Moulded " is right ! And the result is, that after four hundred years, its moral and spiritual state is such that Roman Catholic ecclesiastical dignitaries visiting South America have themselves urged that it be considered " a mission field." Time and again, Spanish and Italian Orders have been established to combat the corruption into which the Church has sunk ; and even now, from the United States, one hundred Roman Catholic " missionaries " are on their way to various parts of this alleged " Continent of Roman Catholic culture." The Church has never fostered education.

PROTESTANTISM has done more for education in seventy-five years than the dominant Church did in four hundred years. Even yet, the sixteen million Highland Indians are spiritually destitute, illiterate, and morally debauched by the ever-recurring drunken orgies that celebrate the Feasts of the Church ; while the dwindling lowland tribes are not even touched. Very many of the finest educational centres in Latin America are Protestant and Evangelical foundations, and the cream of the *intelligensia*, as well as the growing middle class, send their children to be educated in these schools and colleges. There would be a bitter outcry from Buenos Aires to Mexico City were there any likelihood of the United States of America giving heed to this effort on the part of Rome to put out the lamps of truth throughout Latin America.

" The demand for fair play witnesses to the reality of the moral world."
H. Price Hughes.

Practising Christians

The phrase "non-professional" missionaries is perhaps an unhappy one. It suggests that there are "professional" missionaries: an idea which is resented. The term "non-official" missionaries is also open to objection. The best term might be "practising Christians." Frequent letters come to *World Dominion* from men who have gone abroad determined to be living Christian witnesses. Here are extracts from two of these.

The first is from a Second-Lieutenant, now serving with the Middle East Forces.

MANY thanks for your encouraging letter and for the booklet *The Need for Non-Professional Missionaries*. I had read it years ago, but re-read it now with very much renewed interest. Could I have more literature on this subject by ordinary mail please? I quickly got linked up with a Church somewhat similar to the one I left in England.

My nine months of campaigning and life in the army have offered me such splendid opportunities for effective witness that I am more than ever convinced of its value and of its simple practicability. I see in it the possibility of quickly and effectively "possessing the land," and, in some cases, getting in where a society would be denied the privilege.

The plan that seems to be forming in my mind is that of first calling into being a company, just to co-ordinate the effort. It would be given a distinctive name in accordance with the business undertaken, and would be comprised of a number of self-contained units, scattered at needy points, each unit being responsible for its own support as far as possible—all business arrangements being solely their affair. This would cut out the need of big central headquarters and almost all overhead expenses.

The Company's Home Council would approve candidates, and, in the first instance, assist them in raising finance sufficient to establish themselves in the field. A Field Director or Overseer, assisted by a Field Council, would arrange new posts and be available to give counsel when needed, but the oversight would only be general in its control. Rules and too close a direction in missions often kill the enterprise of the individual, resulting in a dreadful, deadening effect, spiritually as well as physically. (Having been in field direction, I well know how easy it is to fall into this error.)

This scheme of things seems to avoid professionalism (which usually spoils, if it does not kill, contacts). It is no strain on the already over-strained source of missionary support, and should call forth greater numbers to go out than in the ordinary way. It solves the three big problems of mode, money and men.

Please pull my deductions to pieces if you feel them to be incorrect. . . .

The second is from a young business man in India.

I HAVE before me the letter which you kindly wrote before I sailed to India. You may recollect that this was in answer to an enquiry for introduction to business men in Calcutta who might give me guidance in undertaking some form

of Christian service. You will no doubt be interested to hear from me after these few months in the country.

So far, I have found little or no more hindrance to engaging in Christian work than there was in England. A good deal more alcoholics are consumed here than at home, but a Christian man will, more or less automatically, gravitate to his own set, and will not find it much of a problem, though in my first week I did find myself let in for half-an-hour in the bar of a hotel, drinking lemonades while my companions disposed of cocktails. I have not yet joined a club and possibly need not, though it may not be a bad thing later on for the sake of the contacts. There is a tendency for the keener Christian people to keep themselves very much to themselves.

The membership of the Church is largely Anglo-Indian. There are a few Indians and Europeans : not many of the former, as the language used is English, and not many of the latter, as the district is one of the poorest in the city.

The Anglo-Indians bear names which are often far from being "Anglo" : for example, Gonsalves, Wagner, Da Costa. Various other nationalities live in the district and use English as perhaps their main language. Chinese children belonging to the Sunday-school speak English far better than Chinese, though the same may not apply to their parents. The Chinese community would seem to be especially open to the Gospel at present, and, what is more, the Gospel presented in English.

Some of the Anglo-Indian Church members are in fairly good positions ; one was educated in England, but others are extremely poor. I have visited many of their homes : some live under appalling conditions, paying, perhaps, Rs. 30 a month for an insanitary little room, the temperature of which must be enormously high during the summer. Some simply live in the street, unemployed and often unemployable. The remedy for a good many economic ills, I fancy, must come from inside the community itself. As your letter to me indicates, a large number of these are Roman Catholics, but frequently they have little respect for the priest. They have Roman Catholic images and pictures in their homes. Incidently, there seems to be a lot of gambling going on under the wing of the Roman Catholic Church.

There is a Roman Catholic "Grail Club," which regularly organizes evenings of "Housie," a game similar to that played in the Navy, under the name of "Tombola." They get so many people there that they call out the numbers through loud speakers. There is always a row of stalls outside the Roman Catholic Church selling raffle tickets. The stalls are in charge of Indians, and this permanent raffle is organized by the Roman Catholic Young Men's Guild.

A good many vices and weaknesses are popularly laid to the charge of Anglo-Indians generally. I think that there is prejudice in this, though I have not been here long enough to speak with much authority about any community. The mixture of children we get, including Indian, Chinese, Burmese, Anglo-Indian, and all stages

in between, are as attractive as any I have met anywhere and are certainly responsive.

A very large proportion of the European population has been conscripted for officering the Indian Army. I was " made available " for this purpose immediately I set foot in India. However, I am still here, and whether or not I am allowed to stay, rests in other Hands than mine.

I am working at the language with a teacher, both the spoken language and the script, but without more than the few hours a week I am able to give to it, it will take a long time to become anything like proficient in it. An entirely new oriental language is a proposition different from tackling a European language resembling, more or less closely, one's own, or others one may have studied.

Some keen work is being done by the Anglican Mission Church. It was good to see the excellent attendance of young people there.

I Was Only a Doctor

I WAS only a doctor : in the clerical sense, I was a " non-professional " missionary, working alone in an area so huge that, for practical purposes, it might be described as limitless.

There were converts scattered over this territory with no " regular ministry " available, or likely to be available, to baptize or to administer the Sacrament of the Lord's Supper. I, therefore, undertook these responsibilities, or they were undertaken by indigenous Christians, none of whom had been " ordained," and, not being ordained myself, I could not ordain them. I was trying to " practise the presence " of Christ in an evangelistic and healing ministry, and there was a constant stream of enquirers.

I should have been in a hopeless quandary under these conditions if I had not believed that all who accepted Jesus Christ as Saviour and Lord were entitled to enjoy the Sacraments, although they bore no denominational label, but were simply Christians, obeying their Lord in baptism and in remembrance of Him : also had I not believed in the priesthood of all believers.

I am not opposed to a trained and ordained ministry, nor to denominationalism that simply means variety, is not exclusive, and recognizes as Christians, with common privileges, all who have accepted Jesus Christ as Saviour and Lord. But in my practice I think I was in line with New Testament teaching, and was adopting a method whereby universal Christian unity could be achieved. If I was not in line with New Testament teaching, would those who have been buttressing barriers against an " irregular ministry " enlighten me from the Scriptures, which are our final authority ?

M.D.

" The spontaneous expansion of the Church reduced to its elements is a very simple thing. It asks for no elaborate organization, no large finances, no great numbers of paid missionaries. In its beginnings it may be the work of one man, and that a man neither learned in the things of this world, nor rich in the wealth of this world."

Roland Allen.

The World To-Day—And To-Morrow

China News Week supplies for the Press a great deal of most interesting and important information on China. The amount of publicity which this material receives is regrettably small. China and Chinese affairs are of such vital and outstanding concern to Britain that more adequate publicity should, somehow, be provided. There is now a New York edition of the *Shanghai Evening Post and Mercury*. Can nothing be done to have a London edition of the *North China Herald* published? There are two of its editors in this country. In the opinion of competent authorities this was the best English paper in the Far East. Lack of paper could be overcome by suppressing some of the too many existing papers on countries which do not begin to compare with China in importance.

The Japanese are demanding thousands of Chinese from puppet Nanking to help to make up loss of man power in millions of casualties. Chinese are being sent to hard labour in places distant from their homes. Whole villages are punished for anti-Japanese activities. The invader demands rice from already diminishing stocks.

China's Intelligentsia are the quintessence of her population, and China's culture contains no ingredient of Fascism. Although she is the largest and oldest country in Asia, she does not boastfully talk of a right to a position of leadership, but appreciates the high regard in which her allies hold her.

To Relieve Famine sufferers in Honan, the officers and cadets of the Central Military Academy at Chengtu, in Free China, undertook a three days' fast to raise relief funds.

Burma Road Plan 2,000 Years Old.—Could a Rip Van Winkle wake up in Kunming from a sleep of 2,000 years, he would rub his eyes and say: "What! The Burma Road issue again!" The road to India *via* Kunming and Burma was a burning question around 100 B.C., when the Han Emperor, Wu Ti, sent a delegation to Kunming to negotiate a new route to India.

Could a Rip Van Winkle wake to life in Sian after a sleep of 1,200 years, he would have many questions to ask. Sian in the 8th century A.D., was the famous cultural and university centre for all Asia. Through its streets went the heavily-laden caravans of silk—the commercial link between Europe and China. In the light of to-day's news, Rip Van Winkle's question would concern the Japanese: "What has happened to the work of Kibi-No-Mabi, the brilliant Japanese Ambassador who, after nineteen years' study at Sian, returned to Japan in A.D. 770, to be tutor to the Empress Shotoku?" He carried back with him a million printed Buddhist tracts, of which several (the earliest known prints in the world) are still extant and introduced into Japan many cultural reforms from China.

Could the refugees of the Tang dynasty from Shensi become Rip

Van Winkles and awake in Chengtu after a sleep of 1,100 years, they would find history repeating itself: a great influx of refugees to the Western provinces, and the Government preparing the ground for a "come back." Possibly they would find inspiration for new cultural movements such as they found in A.D. 883, when printed books were first discovered on the streets of Chengtu —the earliest record in history of the printing of books.

Could Tsai Lun, of paper fame, who flourished in China about A.D. 105, awake to-day, as Rip Van Winkle, and visit the paper mills at Chungking, he would, no doubt, marvel at the machinery and the speed of the operations, but he would be perfectly familiar with the quality of the product, and would realize Europe's debt to China, as well as China's debt to the West. China ante-dated Europe in the manufacture of good paper by one thousand years. In his *Outline of History*, H. G. Wells claims that it was China's gift of the secret of paper-making that made possible the wide diffusion of knowledge that resulted in the European Renaissance.

A Review of China's Long History: her culture, her essential democracy, and her powers of rejuvenation, along with a survey of the changes that have suddenly been brought about during five years of war, give promise of ultimate victory over the forces of aggression. And, beyond victory, there is the real hope of a new China co-operating with other nations in the building of a better world, a world of freedom and democracy.

The China Critic, organ of the intellectuals, often "severely critical of Christian work in the past," says: "One of the many things that has come out of the present war has been the realization that, whatever doubts may have existed in the past, Christian missions in China fully and indispensably justify their existence. How, without a moment's hesitation, they faced the test and were not found wanting, will remain one of the most dramatic and epoch-making pages in the history of Christian missions throughout the world. They have preached the Gospel, not with words, but by a practical demonstration of the love of God and the brotherhood of men. They have definitely found their place in the life of the nation."

Have you Heard about the farmer who got hold of some especially fine seed corn and turned out crops that were the envy of his neighbours? When they asked for some, he refused even to sell it, for fear of losing the competitive advantage he had gained. Another year went by, and his fancy corn was not so good. The third year brought still worse results. Suddenly, it occurred to him that the poor-grade corn of his neighbour's was pollinating his prize corn. His selfishness had caught up with him. He took his lesson to heart; from then on he shared his good fortunes with others. (*South African Business Efficiency, Johannesburg*).

Rubber at all Costs. A terrific drive is being made to re-people the Amazon valley, the three areas chiefly affected being the rivers Tapajos, Xingu, and the islands around Para. The popula-

tion has to be increased to 50,000, for America must have rubber at all costs. Thousands of dollars are being sunk into the Amazon scheme by America ; five hospitals are being built on the Amazon, each with fifty beds ; two launches are being constructed for medical purposes. The town of Para is growing into a hive of industry ; huge buildings are going up, and thousands are pouring into the town to be sent to the rubber regions. The Unevangelized Fields Mission is seeking to make the most of the wonderful opportunity presented by the new situation.

Sir Ronald Storrs says that the situation in Palestine on May 1, 1944, when Jewish immigration is not to continue without Arab consent, will be dominated by three gravely disquieting factors : (1) The Jews have officially proclaimed their utter rejection of the White Paper ; (2) The Arabs, while previously against the White Paper, now regard it as their Charter, than which they are prepared in principle to accept nothing less ; and (3) There are disquieting rumours to the effect that both sides hold considerable armaments under their own control : the Jews, larger quantity and much better quality. Each side is in deadly earnest in its attitude towards the White Paper.

If an International Court of Law is established, the German Criminal Code itself will provide a list of punishable acts, long enough to cover all the offences of which Germany has been guilty.

Opposition to Franco's Tyranny is steadily mounting. In the mountains, thousands of guerrilla fighters continue the struggle. Sabotage goes on steadily in factories, railways and ports. The hoardings carry slogans, and every few thousand people have their own underground sheet. Men constantly conspire, collaborate, watch for opportunities. A large percentage of the people wait the day of liberation. Let no one be so foolish as to think that they can prevent the Spanish people from overthrowing the Franco régime. It is surely doomed.

India and Burma. As a result of the influx of starving refugees from Burma, and food scarcity—dysentery, malaria and cholera have been more deadly than usual in India.

Why ? All Churches and Christian Associations are now included in "The Church of Christ in Japan," except the Roman Catholic. That is, thirty-four denominations have now ceased to exist. One wonders how the Roman Catholic Church has retained autonomy. May it be that it was looked upon as being a Church of an ally, *i.e.*, Italy ?

Pleasurable Surprise is expressed by *Missions* that the Southern Baptists have raised $128,000 for the help of the work of six *interdenominational* bodies engaged on relief work. Does this mean the end, it asks, of Southern Baptist isolationism ? One sincerely hopes that it does, as of all kinds of isolationism which separates men from one another.

Rapid Development of Iran has brought in engineers and technicians from other countries, and its isolation and freedom from European quarrels have made it a haven for refugees. Where else,

asks the 1942 Report of the Presbyterian Church in U.S.A., " can teachers and missionaries make their impress on such a group as that in the Community School, that will scatter to the four corners of the earth with the teaching given them ? " This Community School, with the closing of all other mission schools, remains a unique project. It has a modern curriculum with text-books from America, an exceptional staff of teachers and an interested student body of superior mentality. There is an enrolment of 140 children from 21 different countries (including, by special Government permission, seventeen Iranian children). In 1942, all the evangelistic work and staff in all stations was reorganized and placed under the direction of the Iranian Church. The Iranian Christians are using to the full the missionary workers.

Liquid Air is engaging the attention of scientists : as a source of power it would put all countries on an equal footing. Liquid air boils on ice. The greatest need of mankind, however, is not new sources of power, but the gumption to use power in the interests of true progress—for construction, not destruction. " He that ruleth his spirit is better than he that taketh a city."

" The Russians : *The Land, The People and Why They Fight* " is the title of a book which has been published by Harrap, London. The author is Albert Rhys Williams, and it contains much information. He holds that Red imperialism is a mere bogey ; that, although the increase in population is, or was, 10,000 a day, Russia has room enough for generations to come ; that their raw materials will supply them for centuries ; that the exile of Trotsky ended the idea that Russians would aim at world revolution. He quotes Stalin who wants " to cement friendly relations with other countries in the promotion of a policy of peace." He cites Litvinov urgently emphasizing the view that " Peace is indivisible. *All* nations must keep the peace," and quotes Ambassador Davis who says that " none has a finer record of living up to its treaty promise than the Soviet Union."

A PROPHETIC TOMBSTONE.

Sometime, somewhere, we read that the following inscription appears on a five-hundred-year-old tombstone in an Essex graveyard. Essex is so famous historically that the story may be authentic, but although we have made enquiries we have not been able to verify it :

" When pictures seem alive with movement rare,
When ships, like fishes swim beneath the sea,
When men, out-stripping birds, shall scan the air,
Then, half the world deep-drenched in blood shall be."

A World Movement

The Mildmay Movement has as its main object world evangelization, carried forward on the basis of world-wide survey work, which means that every penny is spent wisely.

Through evangelistic campaigns in all parts of the British Empire, as well as on the Continent of Europe and the United States of America, over 40,000 people have passed through the " enquiry rooms " of its missions in the last twelve years. The great majority of these made their first decision to accept the Lord Jesus Christ as Saviour; others offered themselves for " full-time " Christian service.

In order to conserve the results of its evangelistic campaigns, the International Fellowship for World Wide Witness was formed. This Fellowship has done much to arouse Christians to their responsibility to personal witness, and through it, evangelistic work of unique importance has been accomplished and is being continued in many lands ; thousands of villages in Africa, Latin America, China, Central India and the Netherlands East Indies have been reached with the Gospel.

To the extent of its resources the Movement seeks wherever possible to meet through existing agencies, needs of vital importance revealed by world survey. The survey work centred at Founder's Lodge, Mildmay Centre, is unique and is indispensable for a wise distribution of forces and resources.

By its literature, ministers' fraternals, postal evangelism amongst the troops, " squashes," shelter work, etc., it is endeavouring to fulfil the command to preach the Gospel to every creature. The following figures are of interest :—

267 Mildmay Campaigns have been held.

30,050 conversions have been recorded.

300 broadcasts have been made by the Mildmay leaders.

760 students have been enrolled in one or other of Mildmay's Bible Correspondence Courses.

66,500 letters have been sent to those serving in the Forces for their spiritual profit.

105,000 local and sick visits have been made in the district.

The Movement has as its headquarters the historic Mildmay Centre, London, N.1, and much of the work is done voluntarily by outstanding leaders.

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